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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME L

JACKSON, MISS., January 19, 1928

NEW SERIES
VOLUME XXX. No. 3

Northern Baptist Theological Seminary in Chicago will inaugurate a graduate school in theology in September.

We hear that among the brethren who attended the meeting of Secretaries, Editors and Executive Committee in Nashville last week it was a generally expressed opinion that the work of the Baptist Bible Institute should continue as it now is, and not be dismembered as suggested by the committee on efficiency.

There is said to be restlessness among preachers and desire and need of a change, but Dr. W. A. McComb is satisfied and his people seem to be too, for they sent him to the tailor for a suit of clothes, and told him not to make it cheap. And they threw in the finest pair of gloves to be had. All of us rejoice when things are going good down on the coast. First Church, Gulfport, is putting the paper into all the homes.

Editor V. I. Masters in The Western Recorder shows up Protestant Episcopal Bishop Maxon of Tennessee as utterly reckless and irresponsible in his statements made in Louisville, Ky., to the effect that 1,500 country churches in Tennessee had gone out of existence in the past few years, and other statements as absurd. The "Bishop" declined to answer any questions as to the source of his information. He was seeking to boost the Vanderbilt University School of Religion for country preachers, which is a scheme of rationalists.

Fannin Church in Rankin County went beyond their apportionment in subscriptions to the 1928 budget. On the day pledges were made, Dr. M. O. Patterson went with Pastor Davis and preached for them.

We are informed that Pastor C. F. Hinds has resigned at Amory, but will continue with them for a few months. Brother Hinds is a valuable asset in our Mississippi ministry, coming to us from Kentucky a few years ago.

Dr. E. Y. Mullins recently said: "No board or agency of the Convention is wisely served by its special friends when those friends disclose a willingness to sacrifice other great causes for their particular interest". Right, you are; no institution is built up by injury done to another.

In a letter to the people attending the Jackson Dinner in Washington last week, Gov. Smith of New York gives a good deal of advice about the platform which the Democratic party should make. He wants one "without equivocation". But he himself does not speak very clearly about certain matters in which people are interested. He did not say where he stood on prohibition, but uses veiled words to the effect that there ought to be as little interference as possible by the federal government with conditions in the states, and says this should be applied to prohibition and all the rest. Those who believe in Smith because he is opposed to prohibition will be satisfied with this, but it is of no comfort to those who believe in prohibition.

The next National Democratic Convention is to meet in Houston, Texas. This is the first meeting of its kind in the South since the Civil War.

Brother J. E. Sweaney was elected educational director for one of the churches in Roanoke, Va. We understand he has accepted. He has had ample experience in this work to put him among the best, and took training in Fort Worth.

The most popular department of The Baptist Record paparently is "The Children's Circle". The editor of this page is simply flooded with letters, and there are evidently readers in proportion. Well let them come on, and we will do the best we can.

It is giving Secretary B. D. Gray anxiety that the receipts for Home Missions from May first to Dec. 31st, last year were less than the year before by more than \$3,000. There will have to be a mighty picking up between this and April 30, or the board will be in no better condition this year than last.

The editor is sorry to have missed the meeting of the promotional committee in Nashville last week in connection with the Executive Committee. It was a very important meeting from which we were kept only by a previous promise to teach the Bible in an institute for Negro preachers conducted in Jackson College. A report is made of the Nashville meeting by Mr. Frank Burkhalter. The Southern Baptist Editors had their annual meeting at that time in Nashville as did the State Mission Secretaries.

More Than 2,500 People

HAVE TAKEN ADVANTAGE OF THE SPECIAL OFFER TO GET THE BAPTIST RECORD AT HALF PRICE. IF YOU ARE NOT GETTING IT THAT WAY, SOMEBODY IS SLEEPING ON HIS JOB.

More Than 200 Churches

HAVE JOINED THOSE ALREADY PUTTING THE RECORD IN THEIR BUDGET. YOUR CHURCH CAN DO IT TOO. GET 90 PER CENT OF THE FAMILIES TO TAKE IT IF THE CHURCH DOES NOT INCLUDE THE PAPER IN THE BUDGET. SEND US \$1.00 FOR EACH.

TO MARKET, TO MARKET

By Mrs. P. I. Lipsey, Jr.

London, England.

The strangest sight in London, the most foreign to us it seems, is the street market—not a vegetable wagon that goes ringing down the street early in the morning, nor a curb market in the city square, but a regular gipsy fair filling the whole of a street.

Berwick Market, Barick, it is pronounced, was the first one I visited. In a crowded little by-street just out of Piccadilly Circus, the hub of fashionable London, I saw open stands lined on either curb, so that the middle of the street and the sidewalks were aisles in this bazaar. These stands were draped and stacked with everything under the sun. A whole flare of color—vegetables, silks, fruits, flowers, laces, and fish. They are on separate stands and they are cheap.

There is no standing by to watch it; to get the fun one has to get in the swim. I walked down the center aisle—whole barrels of silk stockings, stockings in boxes, stockings on top of the stand, and an eager market man almost forcing passers-by to purchase. And look at that satin. Uh, what a fishy smell.

"Lovely roses a penny

Buy roses today

Lovely roses a penny",

Sings out a voice when my back is turned, and I turn round to see the loveliest roses and chrysanthemums and Love-in-a-Mist that Covent Garden affords. But to look interested is fatal. I turned back along the sidewalk with shops on one side of me and the stands on the other. What laces in that barrow, the cheapest machine-made lace with the finest hand-made laces from the continent. Vegetables, every salad from every country vies with the carrots and tomatoes for attention. Even raw meat is here for purchase, beef, pork and cat meat. The old woman with the chestnut roaster and the bottles of beer is not the least important.

A motley group. No wonder such a market is so foreign. The costermongers are foreign. They are Greek; they are Jew; they are Italian: they come from Soho.

Soho is the foreign quarter which lies in this section. Soho—full of glamour and romance for the writer and the uninitiated, but full of queer smells and narrow streets and restaurants to furnish local color for the visitor.

Berwick Market is only one of these streets blocked to any other traffic than pedestrians. In the same districts are others just like it, Great Pulteney Street and Little Pulteney Street, where there are particularly fine cheeses—nice, soft, smelly foreign cheeses.

It is fun to walk around them and watch the crowd, especially on Saturday night when they are fascinating under the glare of naphtha torches.

"Say, lady, just hands off now!" I saw a young boy reprimand a nurse who was buying oranges. Too many are not as honest as that nurse looked. Customer and seller are eager and wary—for a street market has only transient customers and if they do not make the best of the bargain the other fellow is the master.

The strange part about the market is that it completely disappears at night, only to spring up like mushroom growth the next morning. The stands are on wheels; coster barrows they are called. Whether they are taken home or disappear into Covent Garden to be filled again for the morrow, I am sure I do not know.

Outside the Soho district are other markets. Caledonian Market is a name to conjure with. It is further away from Piccadilly on the Caledonian Road, which means squalid houses, strange old curiosity shops, second-hand furniture stores, and a square for a great open air market. On Mondays and Thursdays it is a cattle market. On Fridays it is known as "Pedlars Market". Goods of every description are spread out on the

curb; old clothes cover the stalls. Here antiques may be bought for a song, if one knows his business and is shrewd; or a song, the latest record from Broadway, may be bought for a sixpence. Live geese champion their rights, adding to the hubbub of the vendors. There are tales told of this market that the police come every Friday to look for stolen goods! Strange place and strange people.

Another famous market is Petticoat Lane on Sunday morning. One may buy a watch at one end of the row and see it for sale again by the time he reaches the other.

These are the famous markets, but one sees others in other districts. I found one near Chelsea, the artists' district. The notable feature of this market was a begging ex-soldier grinding out a mournful tune on a street organ at his place on the block. On the opposite corner a great Irish woman with a handful of mullein called out in a high treble voice some unintelligible tune.

There are several single coster barrows on almost every street.

I have seen them with great hothouse grapes and peaches near the big department stores on Oxford Street. Apples, oranges, bananas, and pears make an easy barrowful, and flower women are in strategic points for the theatres and the home-going trains. It is a joy to watch the big fat women in Piccadilly Circus making dainty buttonieres of violets, roses, heather, or even a red carnation for many of the busy fur-coated crowd who stop from their hurrying by.

I have seen some of the costermongers filling their barrows in Covent Garden Market, the greatest vegetable and fruit market in London. Warehouses bulging with bursting boxes disgorge themselves into this market to fill wagons and carts by the basket full for all the greengrocers and costerbarrows in London. A street full of straw and litter and strange, dirty men, dodging trucks and carts, is a strange sight to surround the great old Covent Garden Opera House, where Jenny Lind sang, and grand opera has had its home for scores of years.

BAPTISTS AT WORK IN PALESTINE

Ernest O. Sellers

Our first contact with Baptist missionary work in Palestine was at Nazareth. Pastor S. Musa and wife met us in the hotel office, welcomed the "pilgrim" to his home town and invited us to attend services in the "Bottom's Memorial" Baptist Church. This is a fine pressed concrete stone block building that so resembles an American edifice as to seem out of place among Palestinian structures. Through the efforts of Drs. Truett, Scarborough and others, who visited Nazareth in 1923, Mr. and Mrs. Bottoms of Texarkana, Texas, gave the money for its erection. Shaped like a cross, the church has a slanting metal covered roof. Other buildings in Nazareth are stone or stuccoed brick and have flat roofs and all, including the church, are enclosed by high walls.

Unable to read the signs, we were welcomed in the church by Pastor Musa and family, who speak English, and by the congregation of perhaps one hundred with smiling countenances. The first service was in Arabic, of which we caught an occasional "YESU" or "AMEN". The singing was two familiar airs, and those present evidently were imbued with the idea that singing is a privilege and a duty in which all are to participate. Except in language, it was much the same order of service as that to which we are accustomed. After the service in Arabic, Pastor Musa asked me to sing, and to bring a message from the Bible Institute and Southern Baptists, which he interpreted. Drs. Hurt and Wicker also spoke.

The thirteen year old son of the pastor played the organ, and expects to follow in his father's steps. On his own initiative, this boy Aleef, edits a paper each week, writing it by hand,

circulating it to his readers, who after reading pass it on to others. After his schooling at home he hopes to finish his education in America. The oldest daughter, Hilda, hopes to go to the higher school at Safed, "the city set on a hill", but needs \$100.00 for expenses—a fine investment for someone to make.

As we left the church, each of the men, all seated on one side of the building, chiefly young men, pressed forward to shake hands, while cordiality and joy could be seen in their smiles and sparkling eyes. We somehow felt that in the hearts of these disciples of Christ, whom their town once rejected and sought to kill, now dwells in loving fellowship. All the men were wearing the fez, the customary head covering of a native Palestinian.

Pastor Musa spent one year at the Fort Worth Seminary, and is a power for the gospel in all Palestine, doing his work on very slender resources.

In Jerusalem we met Rev. Alkovitch, a converted Rumanian Jew, called upon his family that lives in the building owned by the Mission Board, which serves both as home and church. Together with Missionary J. Wash Watts, native of South Carolina, we "broke bread" of the communion service with the Jerusalem brethren. Only a few present, but "the Unseen Guest" was there and blessed our hearts as we prayed and testified.

There is probably no more difficult mission field in this whole world than Jerusalem. More religion to the square foot and less of Christ spirit of humility and service than I dreamed ever could exist in one place. The Jews are proud of their racial history and each of his particular division. The Mohammedans look with disdain upon all others, and as for "Christians", there are sects and divisions in Palestine that one scarcely ever hears of elsewhere. A good depicting of these various racial and religious divisions is presented in the December 1927 National Geographic Magazine.

Brother Watts now makes his home in Tel-Aviv, the new Jewish city of 30,000 population near Joppa. His work is hand to hand testimony and service on behalf of Israel chiefly. To me it is a question which is hardest to reach, the bigoted Jew; the proud follower of Mohamet, or one of the self deceived Pharisaical members of any of the so-called "Christian" sects of Palestine. Yet an impression is slowly being made.

Proselytizing has been over-worked, reduced to a fine art, in the Holy Land, and the racial divisions of the task of Christianizing Palestine is indicated by the last census: 590,890 Mohammedans, 114,694 Jews and 73,024 Christians of all sects.

What Palestine needs is not more religion or even more churches but more of the Christlike living and service.

—The Baptist Bible Institute,
New Orleans, L.

DO YOU KNOW?

1. What Baptist was the first president of Harvard, and why was he ousted from that position?
2. How many Indians are there in the Southern states and what efforts are Southern Baptists making to evangelize them?
3. What state led the South in the proportionate number of baptisms last year?
4. What state led the South in per capita contributions to missions and benevolence last year?
5. What would have been our missionary and benevolent receipts for the year had all cooperating Southern Baptists done as much?
6. What denomination in America has the largest per capita gifts to missions and benevolences, and what is the latest record of its members in this direction?

(Answers to this week's questions will be found on page 6.)

Housetop and Inner Chamber

The Baptist school for preachers in Moscow, Russia, opens with 50 students.

Our sincere sympathy is with Dr. R. H. Pitt of The Religious Herald in the serious illness of his wife.

Pastor A. Reilly Copeland is said to have received 40 members into Tabernacle Church, Waco, on Jan. 8, most of them by baptism.

Pastor J. H. Hooks reports 20 received into Moorhead Church since he began work with them a few months ago. Congregations fine.

According to one Chicago pastor Hyde Park "Baptist" Church received at one time last year 255 unimmersed people into its membership.

Dr. Lyman Morse Denton, the new president of Kansas City Theological Seminary, is said to be a true believer in "The old Book". That would once have been a matter of course, but seems to be news today.

Dr. Spright Dowell has been elected president of Mercer University. He is an alumnus of Wake Forest and Columbia and has proved his executive ability as president of Alabama Polytechnic Institute at Auburn.

First Church, McComb, sends in a list of 400 names for The Baptist Record. It well deserves the title of First and our hope and prayer is that these beloved disciples may be prospered even more in the days to come.

Mrs. J. P. Pentecost writes that Doddsville has called Brother Madison Flowers as pastor, giving part time, and that The Baptist Record has been placed in ninety per cent of the homes. May they continue to go from strength to strength.

Rev. and Mrs. J. R. Hughes of Greenwood celebrated their golden wedding January tenth. He is an alumnus of Mississippi College and she of Hillman. They have been living in Greenwood for 35 years, where he was once pastor. May the abundance of the Father's blessings abide with them to the end.

We have received a copy of "Diary and Budget Account" from Dr. J. T. Henderson of Knoxville, the Secretary of the Baptist Brotherhood. It is an attractive vest pocket morocco bound little book which is so arranged as to make it easy for anybody to know how he stands in his giving. It will help also to keep all business items orderly. Price 30c a copy.

Pass Christian, Mississippi, is a beautiful winter resort on the Gulf of Mexico. Northern people who find their way to Pass Christian will be glad to learn that a Baptist church has been organized there, and that it has bright prospects. If you go to Pass Christian this year, be sure to hunt up this new church and throw in your interests with it.—Watchman Examiner.

The official newspaper organ of the Vatican in Rome is said to have come out in an attack on the Prohibition law of America. Wrong as usual. Did you ever know Romanism to be on the right side of anything? We heard Justin D. Fulton once say that whomsoever the Pope hath blessed the Lord hath cursed, and whomsoever the Pope hath cursed the Lord hath blessed.

The pipe in a recent encyclical makes it plain that the only hope of a reunion of Christians, according to him, is for all of the rest to become Roman Catholics, acknowledging the pope as head of the Church. This ought to clarify the atmosphere for some of the murky religious sentimentalists. May the Lord open the blind eyes

of the pope and all who are holding out pleading hands to him.

Last week Jackson College for Negroes conducted an institute and training school for preachers and other workers. It was under the conduct of Rev. A. Cosey, their mission secretary. Among those who had the privilege of teaching were Dr. B. H. Lovelace in Homiletics, Dr. H. M. Harris in Missions, Mr. E. C. Williams in Sunday School Methods and the editor of The Record in Bible Study.

A beautiful wedding at Clinton was celebrated last week, Pastor B. H. Lovelace officiating. The high contracting parties were Rev. W. S. Hardin, now a student in the Louisville Seminary, and Miss Virgie Turcott of Clinton. This handsome and hopeful couple left immediately for Louisville. Mr. A. H. Doty sang an appropriate song and Mrs. W. B. Harris played the wedding march.

Brother Moulder writes:

I have just closed out my 30 years work pastoring churches. I preached to 9 churches this year. I preached to my churches 266 sermons. Preached in meetings in other places 94 sermons—total 360 sermons. I baptized in my churches 103 people. I buried 60 people. Married 5 couples. Have preached in the 30 years 10,610 sermons. Have baptized 3,180, buried 710, married 300. Will preach to 9 churches this year.

In ten years as pastor at Mansfield, Pastor H. R. Holcomb has seen the membership grow threefold in members, the church grow in spirituality and liberality, church property increase in value by \$57,000 and many lines of activity projected. The Sunday School is Advance A-1. The church conducts annually a preachers' conference, a S. S. and B. Y. P. U. encampment and a Tabernacle meeting, and gave for all purposes in ten years \$360,000.

The Baptist Bible Institute is looking forward with pleasure to hearing Gov. Pat M. Neff of Texas on Jan. 18, 19 and 20 on The Preacher From The Layman's Viewpoint. The three lectures will be on: 1. The Preacher And His People; 2. The Preacher And The Divine Program; and 3. The Pulpit And The Platform. In spite of the absence of President DeMent the work goes on. An unusual number of students took the examinations last week.

Bro. J. R. G. Hewlett gives up the church at Sidon to give an additional Sunday to Kruger, which has recently gone to half time.

Under his three years ministry at Sidon a splendid new brick church building was erected and last Sunday the indebtedness on it was raised. It will be dedicated soon. The church has called Bro. W. E. Lee of Como to succeed Bro. Hewlett and he began work there last Sunday. Bro. Lee gives up Crowder, where he has been pastor for six years, leading the church in the building and paying for a neat house of worship. They are now in search of a pastor.

Pastor Norman W. Cox of First Church, Meridian, feels that they are particularly fortunate in getting Miss Caroline Cochran, one of their own members, as Educational Director, succeeding Rev. C. B. Hall. She is a graduate of Westhampton College and for four years has felt the call to service. Another of their own, Miss Elizabeth Parke, is Church Secretary, and well qualified for the work by business experience. The church closed the old year with all bills paid and a substantial balance in the treasury. About \$2,000 more was given to denominational work than in either of the past two years.

Dr. A. F. Crittendon and his wife are happy in the evidence of affection shown them by the Indianola Church about Christmas time. He calls the roll at the pantry, ham, chicken, cake, etc., etc. And they answer "here". Think of a preacher having a hundred dollars worth of things to eat in his house all at one time! And Mrs. Crittendon was given an eight piece silver set; and a double handful of cash was thrown in. He baptized five on a recent Sunday and two more are approved for baptism. The Sunday School runs from 250 to 265 and grades up well in the six point record. A whole lot of these folks read The Record and the pastor is after the others.

Dr. Gwaltney, editor of The Alabama Baptist, is chairman of the Committee on Efficiency to report to the next Southern Baptist Convention. In an editorial last week he says their recommendation with reference to the Baptist Bible Institute was based on the estimated cost of graduating a student of Theology in the Institute as compared with the cost in the other two seminaries. Dr. Gwaltney has been terribly misled and the figures are outrageously misleading. The comparison would indicate that it costs eight times as much to give one theological training in New Orleans as in Louisville. These figures are far from true, and we shall show it later.

Our dear Brother Mitchell, editor of The Florida Baptist Witness, in an editorial on Fundamentalism and Modernism, thinks representatives of these two conceptions could get together, and "maybe they would find that their differences were not great after all". Now if Mr. Fosdick is a representative of modernism, and we think he is, it is difficult to see how even Brother Mitchell with all his charity would be able to find fellowship. How can a man who believes that the Bible is true have fellowship with a man who doesn't believe it is true? Will somebody tell us? Modernism starts with the hypothesis that the Bible may be true or it may not; or that parts of it may be true and others may not. Whether it is true or not is for the modernist to determine by comparison with other sources of information, and whether it suits his own ideas of right and wrong, true and false. Where do you stand, Brother Mitchell?

The United States and France have been officially talking of peace and a treaty never to resort to war; since the matter was initiated by M. Briand, the French premier. The Secretary of State desires to include all the principal nations in this treaty making and proposes the following:

"The government of the United States is prepared, therefore, to concert with the government of France with a view to the conclusion of a treaty among the principal powers of the world, open to signature by all nations, condemning war and renouncing it is an instrument of national policy in favor of the pacific settlement of international disputes. If the government of France is willing to join with the government of the United States in this endeavor and to enter with the United States and the other principal powers of the world into an appropriate multilateral treaty, I shall be happy to engage at once in conversations looking to the preparation of a draft treaty following the lines suggested by M. Briand for submission by France and the United States jointly to the other nations of the world."

It is a good time to pray that all these may be led of the Lord to bring peace as a permanent policy and possession to a distressed world. Paul says to Timothy, "I exhort, therefore, first of all that supplications, prayers, intercessions and giving of thanks be made for all men, and for all that are in authority that we may lead a quiet and peaceable life".

Editorial

HOW TO BE HAPPY No. 1

There is a good deal to say on this subject, and much needs to be said. Everybody wants to be happy. And few seem to be. There are certainly certain conditions that make for happiness; there are probably many of them, and they do not always lie on the surface. There are conditions which produce unhappiness, and make permanent happiness impossible. It is surely possible to know some of them, and very desirable. Can the things which produce happiness be made our own possession? Do you wish to be happy? Then let us honestly seek it.

In this one article we are to speak of only one of the many things that make for happiness. There will be opportunity later to speak of others, we hope. All that we shall speak of are not our own personal discoveries. They are rather the things that are shown us in the Word of God.

Naturally one would look for songs as the proper expression of happiness. Not all of them are. Some are expressions of deep sorrow. But others are truly expressions of the greatest joy and happiness. There are many songs in the Bible. There is a collection of them, called the Book of Psalms. One of these probably stands out as the expression of greatest joy or happiness. This is the thirty-second psalm (not the "thirty-second division of the psalms").

Now if you will turn to this psalm or song and read it, you will find that it uncaps a veritable volcano of happiness. It is such an outburst of joy that no ordinary, matter of fact, monotone reading of it will give any idea of the experience it is intended to convey. To read it in a staid, solemn tone, "Blessed is the man whose transgression is forgiven", is to miss the whole meaning of it. It starts out with a rapturous outburst of joy, O the blessedness of him whose transgression is forgiven, whose sin is covered. O the happiness of the man unto whom Jehovah imputeth not iniquity. And in whose spirit there is no guile.

This is not a cistern; it is a well, an artesian well; one of such volume and force as not merely to overflow but to knock the bucket out of your hand when you hold it under. But we are not concerned so much about the riotous overflow of joy that is here expressed as we are seeking for the source of joy. These sources of joy, like the origin of the artesian stream are not on the surface, but in the depths of genuine Christian experience. Back is the fountain head of the mercy of God which came to us in the forgiveness for and cleansing from sin.

Deliverance from sin is the beginning of happiness. Without this there can be none that is genuine and abiding. We will have to start here. Anything that overlooks sin or seeks to minimize it, or ignore it, or hide it will never bring happiness. Self-complacency, shallowness of moral conviction forever bar the highest happiness. There is no joy on earth like sin forgiven. There is joy in heaven over one sinner that repenteth more than over ninety-nine who do not need it. Jesus' picture of gladness is the woman who found the lost coin, the man who found the lost sheep, and the father who welcomed the lost son. "It was meet to make merry and be glad for thy brother was dead and is alive again; was lost and is found." But don't forget that the prodigal who returned was joyful too.

Let us not fail to get this first condition of happiness, the joy of realizing that sin is forgiven. See the woman of the street kneeling at Jesus' feet pouring out her mingled sorrow and joy through tears that washed the Savior's feet, while she gently wiped them away with her hair. Was there ever joy like that! God pity us that

so many today are like the Pharisee at the head of the table who sneered at the scene, wrapped in his moral self-complacency. God give us to see how terrible is our sin that we may be filled with joy at deliverance from it. The more of contrition for sin the more of joy in redemption.

But read the whole of the thirty-second psalm and see through what experience of sorrow David passed to be brought into the joy of forgiveness, through what anguish of repentance into what happiness of fellowship and reconciliation; through what darkness to come into this marvelous light. The psalm closes with these words shouted from the mountain top of deliverance: Be glad in Jehovah, and rejoice ye righteous; and shout for joy all ye that are upright in heart.

EFFICIENCY COMMITTEE

We hope you preserved your copy of The Record in which was published the report of the Southern Baptist Committee on Plans of Work of our boards and institutions, called briefly Efficiency. It ought to be before you in all discussion of this matter. We shall have to speak briefly here.

The report recommends that The Home Board discontinue its cooperative work with the state boards except in certain frontier sections. This is in line with good policy. We have felt for some time that it is a waste of time to be shuttling money back and forth between Mississippi and Atlanta to pay missionaries under appointment of our state mission board in order to call them home missionaries and credit to Home Missions in Atlanta all the work they do, sermons and baptisms, etc.

It is also recommended that the schools of the Home Board be turned over to the Education Board and that they be turned over to the states as soon as practical. This is good, for the reason that there is no justice in the world in Mississippians sending money to educate young people in Georgia, North Carolina and other states, while our own schools are insufficiently supported.

A third recommendation with reference to the Home Board is that it dispose of the Hospital at El Paso for tubercular patients. We should be glad if this work could be continued; but because it is expensive and there are other forms of mission work that seem more necessary and insistent, it seems best to make some disposition of the Hospital in El Paso.

The Recommendation with reference to the Hospital Commission and the Hospital in New Orleans seem hardly more than a gesture. It is recommended that the Hospital Commission be continued for the present, and that it be supported by a given percentage; but that as early as possible the Hospital be transferred to Louisiana Baptists or some other Baptists. Others will be perfectly willing to take it when its debts are paid, but hardly before that, and Southern Baptists are committed to its payment and construction. It is a great missionary asset and has been almost from the beginning more than self-supporting.

The Inter-Board Commission's work among Baptist students ought, as recommended, to be done by one board and the only one able to do it is the Sunday School Board, and so the Committee recommends.

The Committee recommends the continuance of the Education Board, commits to it the "mountain schools", restricts its debt-making, but does not interfere with the work at Ridgecrest in North Carolina or Umatilla, Fla. We hope this work can be continued for its educational, social and recreational work.

Pastor D. A. McCall of Griffith Memorial, Jackson, taught the class in Sunday School work at Jackson College the second week of their Institute.

Moody Bible Institute of Chicago is said to have 2,700 students, many of them young women. "News and Truths" states that not one of the young women has bobbed hair.

Forty professions and additions are reported as result of a meeting in Stratford, Texas, conducted by W. F. Frazier, who is in another good meeting at Hominy, Oklahoma.

The Religious Herald gets out an extra large and an extra good issue on "Entering The New Century". Hearty congratulations, and may you keep going and growing till Jesus comes.

Franklin Square Baptist Church in Baltimore, which has been one of the strongest in the city, disbands, as the community is now occupied by negroes, who have bought several white churches.

A movement is on foot in Louisiana to erect a memorial chapel on the grounds of the State Baptist Orphans' Home in honor of Daddy Flowers, recently deceased. It is by popular subscription.

The Western Recorder strikes a responsive chord in the hearts of other editors when he says, "One of the daily bairns of life to a religious paper editor is the messed up ribbons of clippings rammed into envelopes and piled up in the editor's mail".

Dr. C. E. Goodell, widely known evangelist and author of books on Evangelism, spent five days in Jackson last week, preaching twice a day in the City Auditorium to large crowds. His sermons were for the quickening of the spiritual life and awakening evangelistic zeal.

"THE ORPHANAGE SIGNAL"

If you have not heard from your package which you sent to the Orphanage Thanksgiving and Christmas or at any other time, please write us and we will be glad to acknowledge receipt of same, if we received it.

We had a fire at the Orphanage on the 11th of this month which practically destroyed the old Burford building used by the older boys, the loss being practically covered by insurance.

We are still in need of table linen 6x8 feet, dresser scarfs and table runners, slips and knickers for girls from 12 to 18 years of age, dark bloomers for the little folks from 2 to 10 years of age, also caps for boys of all ages.

We are anxious that the Baptists in different towns select and furnish one ward each, furnishings ranging from two single beds to twelve, with a chifforobe, dresser, chairs and shades; what town will be first?

We want to thank the Baptists of the State again for the great way in which they remembered us through the holidays. The Orphanage has never before received so many nice things to eat and wear. Baptists of Mississippi are coming to the front and we believe we will have the greatest year in the history of the Orphanage. Let each of us do our part and set as our goal the greatest Orphanage in the South.

We have just received a fine lot of fruit trees from the Lumberton Nursery, donated by Bro. J. O. Williams, and also from the Bolen Nursery at Lucedale, donated by Bro. Bolen. Who will be the next to help us equip our farm with fruit trees?

I had the great joy of speaking at the First Baptist Church at Vicksburg last Sunday morning and the church at Clinton Sunday night. It is my intention to try to make each church in the state as soon as possible. It will be impossible for me to make an appointment with you unless you set the date as I never know when I can come in your community but will reach your church just as soon as possible.

—B. E. Massey, Supt.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Questions and Answers Concerning Foreign Mission Work

On September 20, 1927, the writer wrote Dr. J. F. Love asking for the following information:

1. The actual cost of sending funds to the Foreign field.
2. The number of missionaries at home on furlough.
3. What is the average cost per month of maintaining these missionaries.
4. What would be the saving to the Foreign Board if all the missionaries could find employment and remuneration here at home.
5. Does the Foreign Mission Board encourage designations and gifts direct for the purpose of supporting missionaries on the Foreign field.

In answer to these questions, I received the following from Dr. J. F. Love, Corresponding Secretary of the Foreign Mission Board:

1. Dr. Love enclosed copy of a letter which he had written to Dr. J. T. Riddick on March 10, 1927, showing that 2.81% was used for necessary home expenses, such as salary, secretaries, treasurers, stenographers, special representatives, the field men with their salaries and traveling expenses, traveling expenses of secretaries, postage, express, freight, printing, advertising, rent, cables to missionaries, etc. General expense items not classified; expense of annual meetings, including traveling expenses of state members, special deputation expenses, expense of mission day in the Sunday Schools, taxes and interest paid on annuity bonds in excess of the amount received on the principal invested.

He names in addition to the above such expenses as 2.79% on the dollar for interest paid on borrowed money and 1.39% on appropriations made to the W. M. U., the Layman's Movement, Inter-Board Commission, and the Foreign Board's part in the expenses of the Southern Baptist Convention.

The total of the last two above amounts to 4.18% and are expenses authorized by the Southern Baptist Convention and over which the Board has no control. This, with the first item, brings the total cost to 6.99% on the dollar, thus leaving 93.01% for actual work on the field.

2. Dr. Love says he does not know exactly how many missionaries are at home on furlough. It is stated by Dr. Ray in Nashville this week that there were 190 at home on furlough.

3. Dr. Love states that the salary is \$66.33 per month. This multiplied by 190 will give you the cost of maintaining the missionaries at home. It should be borne in mind, however, that a number of these are entitled to their furloughs at this time, having been on the field for seven years. In addition to the above cost, the Board is compelled to make allowance for children and house rent. Some of these missionaries are in school and some are being used for deputation work by the Board. Some 30 of them are receiving all, or a part, of their expenses. The question was asked in Nashville on January 11th what would be the additional cost should these missionaries be sent back. It was stated by Dr. Ray that the expense of transportation would amount to from \$400.00 to \$600.00 for each missionary. The question was then asked what would be the added cost if they should go back and carry on the work on the Foreign field. Dr. Ray stated that the cost per year per missionary would amount to \$4,000.00. It was presumed that he had in mind the cost of running the missionary institutions on the Foreign field.

4. You can work out and see what the saving would be to the Board should these missionaries

find employment here at home, while debts are being paid.

5. In answer to the question with reference to designations Dr. Love says that the Foreign Board recognizes the right of any Baptist to give designated money to any object. We recognize this right also. He says, however, that the Foreign Board does not solicit or campaign for these designated gifts. Dr. Love states further that where a contributor sends his money direct to any missionary that there is, of course, the cost of the correspondence, the stamp which in most cases is five cents on each letter, the cost of a postal money order or bank draft, but that the more serious difficulty is that by this direct method of contribution a large number of churches or individuals may be sending money to the same missionary while others are neglected and neither of the contributors can know how much any missionary is receiving and that there are many examples of the sad and cruel support of missionaries by this method.

State Convention Board's Recommendation

In its annual meeting December 12th and 13th the State Convention Board passed the following recommendation: "That this Board request each of our denominational colleges to maintain a religious worker whose duty shall be to direct definite religious training in the student body." This recommendation was sent to the Presidents of our denominational schools. The following replies were made:

"This perhaps is a fine thing, but where the funds are coming from to maintain such a worker, unless the State Board will do what they are doing in the State colleges, I am unable at this time to determine so far as Mississippi College is concerned. Our back is about broken now with other expenses and if they should be established it would be necessary to retire one member of the teaching force in order to procure the funds and this I believe would be unwise.

—J. W. Provine, President."

It should be said in this connection that the majority of our Baptist people feel that every employee in our Baptist schools should be a religious worker. As for appropriations for Baptist student work in State schools, this is deemed necessary because there are so few Baptist teachers in State schools and Bible teaching cannot be carried on in the colleges by teachers who are paid out of public funds derived from taxation.

"One of the very first things I did after coming to Blue Mountain was to employ a religious worker to direct the religious training of our students. I commend the State Board for requesting all the denominational colleges to do what we have been doing ever since I have been here and which we would under no conditions cease to do.

Lawrence T. Lowrey, President."

"I thank you very much for a copy of the resolution of the Board. I will say in reply that the Woman's College is maintaining four religious workers who direct the definite religious training of the student body.

J. L. Johnson, President."

The results are very gratifying indeed where this training is being conducted, both in the State and in the Denominational schools. We are losing a great opportunity wherever this work is neglected.

Dr. E. L. Powell, for 40 years pastor of a Campbellite Church in Louisville, has been retired with a \$5,000 salary.

IMPORTANT STEPS ARE TAKEN BY EXECUTIVE COMMITTEE OF SOUTHERN BAPTIST CONVENTION

By Frank E. Burkhalter

Several important steps that are calculated to increase the financial resources of the denomination for its general work were taken by the mid-winter meeting of the Executive Committee of the Southern Baptist Convention at Nashville, January 11 and 12. For convenience, these steps are enumerated as follows:

1. A program was projected which it is hoped will elicit for the cause of the Cooperative Program during April a liberal cash offering from every member of every church as nearly as possible. Recognizing that this appeal can not be made effective in the absence of definite information on the part of the members of the churches, and some spiritual foundation for a response, the committee voted to ask every church affiliated with the Convention to observe Sunday, March 11, as a day of prayer for the causes fostered by the denomination; while every district association was asked to assemble its pastors and leading workers at a convenient point on Thursday, March 15, for a day of prayer and counsel on plans for furthering the interests of the Kingdom as represented in the Cooperative Program.

2. The committee agreed to recommend to the Southern Baptist Convention at its Chattanooga session in May the designation of 1929 as Stewardship Year, in which an effort will be made to enlist every agency of the denomination in an intensive effort to indoctrinate the whole Southern Baptist constituency in the New Testament doctrine of stewardship. The administrative committee, a sub-committee of the Executive Committee, was directed to study the question further and bring to Chattanooga a tentative program for such a campaign that may be put into operation immediately in the event the Convention adopts this recommendation. Back of this action of the Executive Committee lies the conviction that the denomination can not adequately finance its work until the majority of the membership come to practice the New Testament principles of stewardship.

3. It was voted to recommend to the Southern Baptist Convention the projection in 1929 of a special campaign for the payment of the debts on Southwide boards and institutions. A special committee of 25 members will be named immediately by President Truett to study this question thoroughly and bring later recommendations to the full committee at its pre-convention session at Chattanooga.

While no definite objective was fixed in the special cash-raising effort in March and April it is believed as much as \$1,000,000 in extra money will be realized if there is general co-operation in the effort everywhere.

In order to allow the states adequate time for preparation for the Every-Member Canvass for the 1929 Program, the date for such canvass was fixed for the week of December 2-9, 1928.

During the consideration of the purely promotional matters the committee had associated with it the state and general secretaries and the editors of the state papers. While these promotional representatives were welcomed at all the other sessions of the committee, only the members of the Executive Committee proper voted on matters of a purely executive nature.

A number of administrative matters were before the committee for consideration, but the more important ones required further consideration and final action will not be taken until a later meeting. A temporary investment committee was appointed to handle such funds as have come to the committee in recent bequests, this committee including Dr. Austin Crouch, executive secretary; Dr. Hight C. Moore, recording secretary, and I. B. Tigrett of Tennessee. Dr. Moore, who represented the Southern Baptist

(Continued on page 8)

WHY THE BAPTIST BIBLE INSTITUTE IS IN DEBT

By N. T. Tull, Business Manager
Beginning of Struggles

Baptists and other friends who do not know the circumstances incident to the founding of the Baptist Bible Institute, its struggles and difficulties, naturally wonder why the institution now owes a rather large indebtedness.

Acquires Valuable College Property

When the Baptist Bible Institute was established by action of the Southern Baptist Convention in 1917, it was anticipated that the Institute would be started in a small way and plans were being made to open the first session of the school in the basement of the Coliseum Place Baptist Church. Before the time for the opening of the first session, however, it developed that it was possible to purchase the original property of the Sophie Newcomb College on Washington Avenue at a great bargain because of the fact that that institution was planning to move to new quarters near Tulane University. The deal was consummated and the original purchase consisted of the main square on the uptown side of Washington Avenue, comprising the buildings now used as the administration building, lecture hall, men's dormitory, Managan Chapel, and the central heating plant, together with the women's dormitory on the downtown side of Washington Avenue, all for the sum of \$105,000. The initial payment on the property was arranged through the Home Mission Board and the Sunday School Board, supplemented by gifts from friends in Louisiana, and the balance put into easy payments falling due over a period of years.

Other Housing Facilities Needed

This original purchase left the school without other housing facilities which were absolutely necessary. These other buildings, including the present library building, homes for professors, and apartments for students, were later purchased on the strength of the loan fund for building purposes, amounting to \$500,000, which was authorized by the Southern Baptist Convention, to be paid from funds of the Foreign Mission, Home Mission and Education Boards. The buildings were bought conservatively in anticipation of a reasonable income from this loan fund. However, it developed that we received from this source only \$183,360.43, which was about one-third of the amount authorized, whereas, we might reasonably have expected to receive at least \$300,000, or sixty per cent of the amount. This left us owing more than \$60,000 on property purchased in anticipation of receipts from this loan fund.

Alterations Necessary

While the property purchased from Sophie Newcomb College was well adapted to our purpose in the main, yet extensive alterations were necessary in some cases to adapt the buildings to our use. Especially would I mention the changing of their beautiful art building into a men's dormitory and the readjustment of their pottery building to serve as a library. The fact also that the college had allowed the property to go without repairs for some time in expectation of vacating it, made it necessary when our bond issue was consummated to provide for \$50,000 in the bond issue for putting the property in good repair.

These are the facts in reference to the purchase of the splendid property now owned and occupied by the Baptist Bible Institute. Other facts in reference to finances will be enlightening.

Enlightening Financial Facts

The Louisiana Baptist Convention at its meeting in New Orleans in December, 1918, voted to put on a campaign to raise \$125,000 for the Baptist Bible Institute during the year 1919. President DeMent was made manager of the campaign. Up to the date of the annual meeting of the Board of Trustees of the Institute, held in Atlanta, Georgia, during the meeting of the

Southern Baptist Convention, on May 13, 1919, subscriptions had been secured up to the amount of \$163,827.89.

Pledges Merged and Lost

At this memorable meeting of the Southern Baptist Convention the 75 Million Campaign was launched, and the subscriptions to the Institute, given so willingly by the Louisiana Baptists were merged into the 75 Million Campaign. This meant the sacrifice of these sure pledges made by enthusiastic friends for the doubtful benefits to be derived from the 75 Million Campaign. The results were disappointing, not to say disastrous to the well laid plans of the Baptist Bible Institute.

Small Allocation of Funds

During the 75 Million Campaign and in the program which followed, the Institute received only three per cent of the Southwide funds, the amount not having been increased to three and one-half per cent until the past year, 1927. From the beginning of the 75 Million Campaign, the Institute has consistently refused to solicit designated gifts from any source. Not until the meeting of the Board of Trustees in January 1927 had authority been given the Institute to ask for special gifts, and then only in a quiet way, in perfect harmony with the Co-operative Program.

No Endowment

Add to the facts above stated the further fact that the Baptist Bible Institute has no endowment, but is dependent solely upon the gifts of Southern Baptists for its current support, and for the retirement of its indebtedness, is it any wonder that the friends of the school marvel when they see its beautiful property and are told that it owes such a comparatively small indebtedness?

Value Institute Property

The property of the Institute is conservatively valued at \$750,000, and is in a section of the city where property is increasing in value rapidly. The land alone on which the buildings are located is easily worth the amount of the entire indebtedness on the property.

Present Indebtedness

The bonded indebtedness of the Baptist Bible Institute is \$300,000, the first installment of which will fall due February 1, 1928, amounting, together with a semi-annual interest payment, to \$34,000. The bonds mature annually over a period of ten years. The Institute also has a floating indebtedness at the bank of \$41,000. This latter amount represents what has been used of a line of credit authorized by the Board of Trustees and granted by the bank two years ago, much of which has been used to pay interest.

Debt Purely Capital Investment

From the foregoing facts, it is evident that the debt of the Baptist Bible Institute is purely a property debt. In other words, it is a capital investment. It is the balance due on the plant in which the school is doing business.

The reasons for the indebtedness might be summarized as follows:

Reasons for Indebtedness Summarized

1. The failure of the "loan fund" from the Southwide Boards, for the purchase of property, amounting to an estimated sum of \$500,000, but which finally yielded only \$183,360.43.
2. The loss in returns from the pledges made by Louisiana Baptists, amounting to \$163,827.89, which pledges were merged into the 75 Million Campaign.
3. The small per cent allocated to the Baptist Bible Institute during the 75 Million Campaign and the succeeding program of Southern Baptists.

Failure Financial Objectives

But for the failure of these plans upon which the young institution was justified in building its program and basing its future, the Baptist Bible Institute would have no debt, but, on the other hand, would have a nice start towards a permanent endowment.

ANSWERS TO DO YOU KNOW

1. Henry Dunster. He was ousted because of his strict adherence to his Baptist convictions.
2. There are 162,119 Indians in the territory of the Southern Baptist Convention. Among them the Home Mission Board has thirteen workers. Not more than a half-dozen additional workers are employed by the state boards.
3. New Mexico, with a record of one baptism to every 11.6 members.
4. District of Columbia with a per capita average of \$8.53 as contrasted with the average of \$2.25 for the South as a whole.
5. Had all Southern Baptists done as well as those of the District of Columbia the year's receipts for missions and benevolences would have been \$30,852,692.92 instead of \$8,161,410.60.
6. Seventh Day Adventists. Their latest record shows an average of \$23.54 per capita from their tithe, and special offerings for foreign missions and various other causes amounting to \$20.67, bringing their total contributions for all purposes to \$44.21 per capita.

MEDITATIONS IN THE GOSPEL OF MARK

By J. L. Boyd

The Book of Mark is one of the most interesting books of the entire Bible. It is one of the three synoptic Gospels, Matthew and Luke being the other two. They are called synoptic because their story of the life, works and teachings of Jesus run along very closely parallel to each other. John's Gospel does not run parallel to the others, and therefore is in a class to itself. John in his Gospel tells of only three or four incidents in the life of Jesus that the others tell, namely: the feeding of the five thousand, the walking on the water, the triumphal entry, and the anointing of Jesus by Mary. The principal part of John's Gospel is taken up with the Lord's ministry in Judea, and for the most part in the city of Jerusalem. The other Gospels are concerned mainly with Jesus' ministry in Galilee.

I. The Author

But of the other three, Mark's is in a way most interesting to me. And to understand Mark's Gospel we must first understand Mark. (Let's leave off the "St." part of his name, as he was no more of a saint than any other Christian. All Christians are saints, right down here and now, and don't have to wait to get to heaven to be "sainted". Of course, there are various shades—good, better, and best, as well as poor, poorer, and poorest. But all Christians are saints just the same. And, dear reader, I hope you are good, and getting better.) Mark's full name was John Mark. He was the son of Mary of Jerusalem, a very devout woman, a widow, and a member of the Jerusalem church. It was in her house that the church often held prayer meetings, and it was there that a few of them were gathered on the night that Simon Peter was in prison, and being delivered by an angel in answer to their prayer. Peter stood before the door and Rhoda surprised the crowd by telling them that Peter was even knocking at the door to be let in. Mary's house was a common meeting place for the early disciples of Jerusalem in the time of the great persecutions. So, we conclude that John Mark had had splendid training, and a good influence thrown around him. Like many another orphan boy, he did well in life with the opportunities afforded by a widowed mother—if the husband were dead. John Mark was the nephew of Barnabas, one of the leading laymen of the church in Jerusalem. Barnabas later drifted to Antioch in Syria and was numbered with the "Prophets and Teachers" along with Saul of Tarsus. When Barnabas and Saul returned from Jerusalem, where they had been sent by the Antioch church with an offering for the "poor saints at Jerusalem", we find John

Mark accompanying them. And when the Antioch church sent forth the missionaries under Divine guidance, John Mark was taken along. No doubt, Barnabas was responsible for his going, as Mark is not named by the Holy Spirit as one of the party. But at Perga in Pamphilia he "turned back". He took "cold feet", as we sometimes say, when he came face to face with the dangers and hardships of the missionary journey. Mark was afraid of "bears", and there were some ahead of them in that mountainous country toward which the Holy Spirit was leading this first missionary band. Those mountain fastnesses were infested with robbers, and many other dangers and difficulties. Mark doubtless said to himself that he wasn't named for this work in the first place, and being timid, too, he took to his heels and "went home to his ma". This was a mistake on the part of John Mark, and no doubt the mistake of his life. He was likely ashamed of it himself later, and perhaps desired to redeem himself when Paul and Barnabas began to plan for their second missionary journey by proffering his services. The old man, Barnabas, genial of disposition, and always willing to give a fellow the full benefit of the doubt, and at least a second chance, was perfectly willing for Mark to go along with them as their "minister" (helper), but Paul would not hear to it. Barnabas insisted that John Mark be allowed to go, but no; Paul was just as persistent on his not going. John Mark was a "quitter", and this work demanded men of courage, steadfastness of purpose, and stickability. To Paul, John Mark's going may cause disaffection in the party, and partial, if not ultimate, defeat. To Barnabas, John Mark's going would be an opportunity for him to redeem himself and bring gladness to his mother's heart, and pride to his uncle. Barnabas' position was tenable from a personal standpoint, but a bit risky. Paul's position was tenable from the work's standpoint, but perhaps a little too inconsiderate, dealing with the weaknesses of human nature. He forgot for the time being that he himself was the protege of Barnabas once "when he needed a friend", and one to vouch for him. Be that as it may, each was in dead earnest. The contention became so sharp that they divided asunder, and went their separate ways, Barnabas taking John Mark and going in one direction, and Paul taking Silas and going in another direction with the blessing and indorsement of the Antioch church upon them. We know nothing further of John Mark's work and labors, but are certain he "made good in the ministry", as we find Paul himself in his "swan song" from the Roman prison (2 Tim. 4:9-11) sending out his S. O. S. call and saying, "Give diligence to come shortly unto me . . . Only Luke is with me. Take Mark, and bring him with thee; for he is useful unto me for ministering." Yes, the young man made good in the ministry, and caused even Paul to be proud of him before the veteran missionary died. How glad we are that Mark made good, but how much gladder we are that Paul called for him in his last distressful experience in the Roman dungeon. "Sweet are uses of adversity", but how much sweeter is the annealing of friendships.

This is the Mark that wrote the "Gospel according to Mark". He was not an Apostle. By the way, we heard one day that Mark was one of the twelve Apostles. There was a "Workers' Council" of a large and well organized Sunday School in session, when the question was asked, "Who were the twelve Apostles?" One of the men present, and prominent in the affairs of that church and Sunday School, spoke up quickly, "The twelve Apostles were Matthew, Mark, Luke, and John, and Peter and . . ." "But wait a minute", demanded the questioner, "you evidently got started wrong". It always pays to get started right. No, Mark was not one of the twelve Apostles, nor one of those who "were reputed to be pillars" in the church. But he was a splendid young man, and a minister, and

Budget Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

WHY DON'T YOU TITHE?

During the past several years, I have asked many people from various walks of life the question, Why don't you tithe? And so far as I can remember, I have never heard but five excuses offered for not tithing. Each of these excuses is given below with my answer.

I. "My income is not regular, therefore I do not know what my tithe is."

It matters not how irregular one's income is, he can tithe if he really wants to. A merchant's income is irregular, but when he takes stock or takes an inventory he knows what his income was during the past year. The farmer's income is irregular, but when his crop is harvested and sold he knows what he has gained both in cash and in improvements. The lawyer's and the doctor's and many another's income is irregular, but they all have a way of telling how much they gain or lose from year to year.

A man said to me once, "I would like to tithe, but I don't know what my income is". I said, "Do you suppose your income is \$2,000.00 a year?" "No", he replied, "I know it is not that much". "Is it \$1,500.00?" I asked. "No, it is not that much". "Well, do you think it is \$500.00?" "Yes", he said, "I know it is that much". "Is it \$1,000.00?" I asked. He hesitated a moment and said, "I don't know whether it is that much or not". "Is it \$800.00?" I asked. "I don't know", he replied, "but I really think it is". "You feel certain", I said, "that it is \$800.00 and it may possibly be \$1,000.00, but you know it is not more than \$1,000.00. Is that right?" "Yes", he replied. "Then", I said, "should you tithe \$800.00, you wouldn't know whether you were tithing your entire income or not, would you?" "No", he replied, "because it may be more than that". "Should you tithe \$1,000.00, then you would know you were a tither, wouldn't you?" "Yes", he replied. "Then", I asked, "why don't you tithe \$1,000.00, so that you will know that you are a tither?" "I will", he answered. Where there is a doubt, give God the benefit of the doubt.

II. "I haven't anything to tithe".

One would naturally think that only those in poverty stricken conditions would offer this excuse, but not so. I have heard people in fairly comfortable circumstances offer it. At the close of a stewardship institute, I was calling the roll of those in the class to see who would promise to tithe. It was a large class, composed of people from various walks of life. Only one in the class failed to promise, and when I called her name she said, "I haven't anything to tithe". I noticed that she was one of the best dressed people present. I later learned that her husband was a railroad man and received a handsome salary. She lived in a big brick house and had servants to wait upon her. She, like many other people, offered an excuse instead of giving a reason for not tithing.

Some who offer this excuse do not seem to know what they are to tithe. They seem to think they are to tithe nothing but money, and because they haven't any money they say they haven't anything to tithe. The Jews were commanded to tithe not only their money, but all

eminently worthy to write one of the four Gospels. And not only did he write one of the Gospels, but he was the first to write one, even before Matthew and Luke and John wrote theirs, according to the best students of chronology. He beat them all to it, and bless God, he did a good job of it.

their possessions, and they did so. Certainly, it is no more difficult for the Gentiles to tithe their possessions than for the Jews to tithe theirs. "All the tithe of the land, whether of the seed of the land, or of the fruit tree, is Jehovah's: it is holy unto Jehovah . . . and all the tithe of the herd, or the flock, whatsoever passeth under the rod (or comes into one's possession), the tenth shall be holy unto the Lord." (Lev. 27:30, 32.)

Many children offer this excuse because they say they haven't any income. Most children do not have a regular weekly or monthly income, but nearly every child has an income. It may come in in the form of a penny or a nickle or a dime occasionally, and it may come in as a gift, or the child may work and earn it, but regardless as to how much or how little it may be, or how irregular it may come, it is an income, and the child is under as much obligation to tithe it as the farmer or merchant is to tithe his income.

Many women say they haven't anything to tithe because their husbands give for the entire family. Many men say they do not pray because their wives do the praying for the entire family. One excuse is about as reasonable as the other. We know that the husband who depends on his wife to do all the praying is cold and weak spiritually. We also know that the wife who allows her husband to do all the tithing is lacking in at least one of the Christian graces. When Paul said, "See that ye abound in this grace (the grace of giving) also", (II Cor. 8:7), he was talking to women as well as to their husbands. Certainly the husband must tithe what he receives, but that does not excuse the wife from tithing that which she receives.

(To be continued)

* * *

ART THOU READY?

"If Christ is present in the pulpit each Sunday, he must think his thoughts through the preacher as well as speak his words by the preacher's lips, and what if these thoughts, like their Master, should be to some hearers like 'a root out of a dry ground', having no beauty that they should desire them? Art thou ready, O preacher, to take all the consequences of letting the Lord speak through thee as He will? This may sometimes lead thee out of the beaten path of accepted opinion and into ways that seem devious to sacred tradition. And this in turn, though done in humility, may bring upon thee the acquisition of pride and opinion as though thou wert saying: 'I have more understanding than all my teachers', but, Art thou ready, O preacher, to take all the consequences of letting the Lord speak through thee as He will?" (How Christ Came To Church—By A. J. Gordon, Page 85.)

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COLUMBIA STEWARDSHIP INSTITUTE

We closed on January 4th, a Stewardship Institute with the First Baptist Church of Columbia, of which Rev. J. M. Metts is Pastor. We issued 81 Diplomas and Seals to those attending the class. ALL BUT FOUR IN THE CLASS PROMISED TO TITHE.

The church at Danville, Ky., has divided and there are now two Baptist churches in the city. The division according to the American Baptist was over the pastor, who was accused by some of the members of being an evolutionist. This he denies. The pastor is Dr. L. W. Doolan.



W. M. U.



"The Master is come and calleth for THEE".

Did you ever wish we had more than one Page? So often your Secretary wishes this thing. She may not always choose the best things for the Page, but it is her earnest desire to do so. Often things of much importance as she sees them are delayed or omitted because it seems wise to call attention to other matters. That is the case just now. There is a yearning desire to tell you of the results of the Week of Prayer. Some sacrificial offerings were made; some letters telling the story of the Week in local societies are well worth passing on. And we had intended giving the Page this week to this phase of the Work. We are postponing it for a season for two reasons. First, checks are still coming in from societies. Second, it seems to be the time to give the Page to Mrs. Broach's Personal Service suggestions. So many calls are coming for help along this line.

Your Secretary is glad to tell you that the article by Mrs. Broach is now in leaflet form and will be sent to any society desiring same. Certainly it is well worth while, because it makes the work not only plain but practical. After you have read it in The Record, be sure to have it adopted by your society and send for leaflets.

Helps for Organizing Personal Service

Mrs. Henry F. Broach, State Chairman

This is not made up as a full outline of Personal Service, nor is it complete, but as a help, to begin with, in the organizing of personal service, especially with small societies. These are forms that any society can work, adapting them to their conditions, and show how, even "visiting" can be organized. The assignments are made for circles or committees.

The Personal Service chairman of the Society gives one assignment to each circle, to be worked under the leadership of the circle's personal service chairman. The next month the assignments may be exchanged; or where a society has only a few members, the assignments can be made to one or more individuals.

To be filled out each month, is a report blank here given with each assignment. Be sure to copy and hand out, a month ahead.

Personal Service—Assignment No. 1

Visiting Church Members

(To those sick, bereaved, aged, indifferent, needy)

With those whom we see often, the personal contact gives us the opportunity to show Christ-like love, one for the other, therefore the aim is to maintain Christian fellowship.

The Personal Service chairman does not necessarily have to make all the visits herself, but she is responsible that proper visits are made. She may use her telephone and get others to make visits; sometimes getting an indifferent member to call and administer to one in need, will arouse her interest in the work of the society more than taking a part on the program.

General visiting is not so effective, but careful selections and tact, always seeking the lead of our Guide, will bring spiritual uplift.

For the regular monthly business meeting the following report blank is to be filled out and turned in:

How many VISITS made during the month? - - - - -
How many SOCIETY MEMBERS made the visits? - - - - -
Any results from the visits to report? - - - - -

Personal Service—Assignment No. 2

Visiting Non-Church Members

(To new comers or visits to any not members of your church)

Interest shown to those not expecting it is ap-

preciated, so the aim is to keep in touch with those who are not members of your church that we may, through love, render help when needed. These include visits to those not Christians, or some perhaps who belong to another church, but in need.

In your community no one should wander away because you have failed to show them Christian interest.

The Personal Service chairman need not feel that she is expected to do all the visiting; in fact, the more society members she gets to do the visiting, the better. The prayer life will help in visiting at the opportune time and to the person in spiritual need.

For the regular monthly business meeting the following report blank is to be filled out and turned in:

How many VISITS made during the month? - - - - -
How many SOCIETY MEMBERS made the visits? - - - - -
Any results from the visits to report? - - - - -

Personal Service—Assignment No. 3

Welcome Committee and Flowers

(To greet strangers and absentees, and provide flowers for church services)

We find that sociability creates favorable atmosphere, therefore the aim is to help the preaching and teaching by giving a cordial welcome and sincere hand-shake to those attending the church service. So the duties are to take notice of those who have missed coming a Sunday or two, shake hands and make people feel welcome. To introduce yourself to strangers, and if it is to some one you are a bit timid about, then ask some one else to speak to that person for you. Let no stranger come and you fail to have some one speak to him or her. Use as many of your society members as you need to help.

For the regular monthly business meeting the following report blank is to be filled out and turned in:

How many Sundays was some one present to "welcome"? - - - - -
How many SOCIETY MEMBERS took part? - - - - -
About how many strangers attended during the month? - - - - -
How many services were flowers provided? - - - - -
How many society members provided flowers? - - - - -

Personal Service—Assignment No. 4

Literature Distributed

(To collect and distribute religious literature)

The things we read about and are familiar with are the things that we are most interested in, therefore the aim is to have more evangelistic and missionary literature READ among our church members and those out of the church, too.

The Personal Service chairman does not necessarily have to do all the work herself, but she is responsible in seeing that it is done; in fact, the more society members she gets to work at it the better.

Promiscuous distribution is not so effective, but careful selections and placed where you think they will be read, and prayers accompanying the efforts made, are bound to be worth while. You will want to know where to get the literature. Collect some from the members of the society, who will be glad to pass on what they have read; then, our Baptist Sunday School Board, Nashville, Tenn., will give some free literature for the asking, also will our W. M. U. Headquarters, Jackson, Miss., Box 520, send some missionary literature.

It is well to set aside, out of your society's treasury, 25 cents each month to order from our W. M. U. Literature Department, 1111 Comer Building, Birmingham, Ala., the paid-for leaflets on the topic for that month's program. After

they have been used by those on the program, they are given to the Personal Service chairman.

For the regular monthly business meeting the following report blank is to be filled out and turned in:

How many pieces distributed? - - - - -
How many pieces were read? - - - - -
How many SOCIETY MEMBERS took part? - - - - -
How many evangelical tracts given to unconverted? - - - - -
How many Bibles given? - - - - -
Any results to report? - - - - -

STATE W. M. U. CONVENTION

As we doubtless all know our State Convention will be held in McComb 1st Church, April 2-5. Mrs. Tom Purser, local President, writes interestingly of the plans that McComb churches are making for our entertainment. This early notice is given that we may all begin to plan at once to have a good delegation present. From this time on notices of the Meeting will appear in the papers.

As is our custom McComb will entertain us all on the Harvard plan. That means bed and breakfast. But they will kindly notify us where other meals may be procured.

MISS LEACHMAN IS COMING!

Our Miss Emma Leachman will be in the State for three weeks, beginning February 5 and running to the 25th. How we do wish she could visit every W. M. U. in the State. That is impossible, however; and as she is coming for the purpose of holding Mission Schools, one a week, she will need to be at our larger centers. The first School will be held in Jackson, the second in Hattiesburg and the third in Meridian. These Schools are for every one of us who can attend. Cordial invitation is here and now given to you to spend the week where you find it most convenient. Later on we shall give more definite information in regard to times of class work and churches where classes will be held.

While we all may not be able to attend one of these classes, yet it is with joy we announce that Miss Leachman will be with us also at our State Convention in McComb. Let's all hear her there!

Pastor M. T. Andrews reports that First Church, Texarkana, Texas, gave for all causes last year \$37,092.33, the largest in its history. Of this, nearly \$15,000 was used for local expenses and the rest for denominational causes. To the conquest campaign went \$12,560 and \$3,983 to the unified program.

The amount given to foreign missions by Southern Baptists for the eight months ending Dec. 31, 1927, was less by \$24,000 than for the same period a year before. The figures for the period ending Dec. 31, 1927, are \$597,972.74. For the eight months ending Dec. 31, 1926, were \$622,562.97. Who is falling down?

(Continued from page 5)

Convention in the matter of the Opdyke bequest in New York, reported he thought the bequest would net \$200,000, to be used in the education of mountain boys and girls.

Dr. George W. Truett, president of the Convention, was asked to make the response for Southern Baptists at the roll call of nations at the Baptist World Alliance in Toronto June 23-29. This is one of the most interesting features of the World Congress program. The committee to look after the interests of Southern Baptists planning to attend the World Alliance will keep the readers of the papers informed upon any announcements of special interest to them.

Attending the committee meeting were some of the leading workers from practically every state, and the general opinion was to the effect that a better spirit and higher morale exist everywhere.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER Cor. Sec'y
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
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which must accompany the notice.

East Mississippi Department

By R. L. Breland

Elder Joel F. Wilson

On reading my article in The Rec-
ord a few weeks ago relative to the
conversion of Rev. Joel F. Johnson,
which story was related to me by
one of my elderly friends who at
one time lived in that community,
Rev. H. D. Wilson of Shubuta,
Miss., a grandson of the older Wil-
son, sent me the following interest-
ing words about this event. His
letter follows:

"A few weeks ago I read with
interest your article touching the
conversion of Rev. Joel F. Wilson,
of Attala County. Last week I
talked with my father, Rev. Joel L.
Wilson, Rawles Springs, Miss.,
about my grandfather (Joel F. Wil-
son), and he was present as a small
child and remembers some details
of grandfather's change of life and
the meeting held by the Rev. "Billie"
Nash, which will make more
accurate your account of it all, and
may be you will feel like writing
again about the affair.

"The meeting was held in New
Hope School House, where New
Hope Church was organized as a
result of the meeting, not at County
Line Church. In those pioneer days
it was quite common for the men
of the community to hunt on Sun-
day; Joel F. Wilson was among
many who did so. He was worldly,
but had the good fortune of having
a very devout Christian wife, Ellen
Coker Wilson; and it was upon her
urgent entreaty that he attended the
meeting. There were several that
day who stacked their guns under
an oak tree while they heard the
saintly man of God preach. Among
the large number converted in that
meeting was Joel F. Wilson, John
Burns, Nelson Rice, Allen Quarles
and George Monroe—the last three
named being brothers-in-law of Joel
F. Wilson, having married his sis-
ters. Rev. "Billie" Nash lived at
Kosciusko, two of his daughters
married Judge J. A. P. Campbell
and Judge C. H. Campbell.

"Grandfather served very faith-
fully and efficiently as pastor in
Attala and adjoining counties for
many years. Some account of his
work may be seen in L. S. Foster's
'Mississippi Baptist Preachers'. He
and my uncle, Rev. Dixon L. Wil-
son, are buried at Kosciukso. My
father, Rev. Joel L. Wilson, living
at Rawles Springs, Miss., is in his
78th year. It may be of some in-
terest to you to know that besides
myself my father had another
preacher son, Rev. Clifton L. Wil-
son, who served acceptably as pas-
tor in Mississippi and Texas for
several years, and who was buried
at New Albany, Miss., in 1917.

"P. S.—I may add this note,
grandfather was associated in the
ministry a great deal with Rev. A.
H. Boothe and Dr. J. B. Gambrell.
It was under the influence of Dr.
Gambrell that he became an active
advocate of foreign missions."

I was exceedingly glad to get this
letter from Brother Wilson. Such
letters are always welcome. My
primary purpose in relating these
stories about our older brethren is
for the purpose of historical data,
then to interest others in bringing
out additional facts and to honor
the memory of our forefathers, than
whom no better men ever lived.
This Wilson family was a preacher
family and has been, and still is, a
wonderful blessing to our state.

"Why a Baptist?"

Some years ago the following was
printed in The Mississippi Baptist,
then published at Newton, Miss. R.
L. Breland was editor:

In an excellent symposium run-
ning weekly in "Young People" of
Philadelphia on "Why I Am a Bap-
tist", there are several terse and
virile statements of our faith. One
of the latest is by Dr. J. B. Gam-
brell, who thus concludes his re-
sponse: "It is all plain. A Baptist
has only to read and obey. He need
not be a scholar or a philosopher,
though he may be both. He has no
trouble to explain away what is
written. He can read it and go by
it with no embarrassment. He can
afford to be plain, simple, straight-
forward, and obedient, knowing if
there is anything wrong about the
teaching of the New Testament he
is not to blame about it. I am a
Baptist because John was, Jesus
was, the apostles were, the first
churches were and all the world
ought to be."

Notes and Comments

With sadness I noted the death of
one of my boyhood friends on Jan-
uary 8th, this year, in a hospital at
Laurel, Miss. This was Bro. E. W.
Kirkland, formerly of Neshoba
County, Miss. His father was Bro.
Fred Kirkland, a blind man who
lived in our neighborhood when I
was a boy, and I was in their home
often. My brother, Rev. F. M. Bre-
land, married his youngest sister,
Miss Penelope Perry Kirkland. She
died many years ago. Elijah, who
died recently, is perhaps the last
one of the older family. One by one
the friends and companions of our
childhood leave us.

I was glad to get a Christmas
greeting from Dr. S. L. Morris. He
has been in poor health for some
time and I am glad to know that
he is gaining his health back. May
he soon be at work once more. He
is still much interested in the mat-
ter of prohibition enforcement.

Quite a number of friends over
the state kindly remembered the
writer and family with Christmas
cards of "Best Wishes" during the
Yuletide, for which we are indeed
appreciative. As I have been indis-
posed for several days it was not
possible to respond individually to
many of these, so accept this as "A
Happy and Prosperous New Year"
every one.

Cold and rainy weather has re-
tarded the Budget Campaign work
in this county, but it is the purpose
of all concerned to push the work
to completion as soon as it is pos-
sible to get to the churches. We
are anxious to be 100% this year.
Rev. J. G. Lott of Water Valley is
County Organizer and is pushing
the battle.

HOLLANDALE CHURCH

Our church here at Hollandale,
along with others, suffered unpar-
alleled losses in the great flood, but
declined to accept a very generous
offer of help from our State Board,
and also declined the offer of the
pastor to undertake to live on a re-
duced salary until conditions again
approached the normal. Then, too,
the pastor and his family were the
recipients of numerous tokens of
their love and confidence during the
late holidays. Noble people indeed.

I am writing this word, however,
to say that some of our people feel
that those who made the apportion-
ments for denominational work for
this year were a bit unmindful of
conditions in these parts, and placed
the same percentage of increase on
the 1926 gifts of the churches of
this section that they placed on the
churches all over the state. This
writer was in the meeting at Green-
ville some weeks past when we were
asked to accept the apportionment
worked out for the churches of the
state, and made the motion myself
that we would not ask for a reduc-
tion of the figures, and promise our
best efforts in behalf of the denom-
inational work. Let it be remem-
bered, however, that any failure on
our part to reach the coveted goal,
can not be made chargeable to our
pastors, or our churches.

The "come back" of this section
in an agricultural and business way
has been nothing short of phenom-
inal, and we are full of hope for the
present year.

—B. F. Whitten.

Hollandale, Miss.

BIBLE TRAINING AT THE PRENTISS INSTITUTE

The Prentiss Normal and Indus-
trial Institute, located in the south-
ern part of the state, and which is
one of the leading schools for Ne-
groes in Mississippi, has been indeed

fortunate for the past several
months in having such talents as
Revs. J. B. Quinn and J. O. Buckley,
white Baptist ministers of Prentiss,
come to them for the express pur-
pose of teaching the Bible. The
boys and girls of this Institution,
and ministers who are desirous of
gaining more knowledge of God's
word that they may be better pre-
pared to spread the gospel message,
are elated over this opportunity, and
are eagerly using it to advantage.
Principal Johnson and the faculty
appreciate this contribution to their
effort at training the Negro youth
for useful and Christian citizenship.

No Negro school in Mississippi is
thought more of by members of both
races than the Prentiss Institute. It
has grown from a one teacher school
with very meagre funds, to a note-
worthy institution of learning with
an enrollment of 375, with 17 teach-
ers and officers, teaching 15 indus-
tries. Such Christian training,
along the proper guidance, will yield
great returns.

The verger of St. Mary's, Oxford,
on being congratulated by his rector
for his constant attendance to duty,
said: "I have heard every sermon
that has been preached from this
pulpit for fifty years; and, thank
God, I am a Christian still."

Little Alice was entertaining her
sister's boy friend.

"Is Mary your oldest sister?" he
asked in order to keep the flagging
conversation alive.

"Yes."

"And who comes after her?" he
asked with a smile that was not
quite so sunny as Alice answered:

"You and two other guys."—Coun-
try Gentleman.



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A CALL TO SERVE

Jennie N. Standifer

Part II

Through that summer Ruth and Mrs. Gray were regular attendants of the Mission Sunday School classes, Ruth teaching by request when the Baptists had charge. The last day of the summer Mission came the latter part of August. There was a larger attendance of teachers than at any previous meeting. Ruth had brought a package of Sunday School Quarterlies, Home Magazines and story papers for Intermediate and Primary grades. They were thankfully received and divided among the teachers for distribution to classes.

"I will ask the superintendents of the Sunday Schools of our town to send me the literature that is left over at the end of each month, and you may come to me and get it, Margaret," said Ruth.

"Thank you Ma'm, I'll be glad to help any way I can," replied Margaret. "I will come for the papers every few weeks."

Margaret came for the literature sometime in September, and did not return for months. Ruth learned that she had been called to the nearby city to care for a sick relative. Sometime in November Margaret came to the Walton home, her dusky face aglow with happiness. She received the magazines and papers with grateful appreciation and asked:

"Have you heard what I'm going to do, Miss Ruth?"

"No, Margaret. What are you planning?"

"My aunt, who was sick, and I went to take care of, died, and left me her home in the city. I'm going to rent it and go to school where I can learn to be a city Missionary among the colored people. They need it, Miss Ruth. I'm going to get ready to answer the call I had last summer when you made that first talk to the Teachers' Class at Galilee."

"The Lord will bless you I am sure, Margaret. We will pray for you, and help you in every way we can."

"I knew you would, Miss Ruth. I'll never forget you was the one to make me want to help other people serve the Lord."

That evening as Ruth, her father and mother sat around the fire after the family prayer service, the young girl told of Margaret Davis' decision to become a City Missionary.

"She will find a great work," said Mr. Walters. "The Negroes have need of spiritual help, and Margaret can uplift and inspire them as she is consecrated and full of enthusiasm to serve the Lord."

"I have made a decision too, Father, but I am afraid you and Mother may object, as I am your only girl. I want to be a Foreign Missionary! Can you—could you bear it?"

To Ruth's surprise both her father and mother broke into prayers of praise and thanksgiving.

"Bless the Lord for hearing our prayer!" cried the father. "We have

prayed for one of our children to be called to Mission fields, ever since they were born. We never thought of you, our baby girl, being called. But we rejoice that the Master has heard us, and answered in His own way. You must enter the Training School at once, dear child, and make ready for the great work."

"I will, Father. And to think the help I gave a band of negro Sunday School teachers, eventually led me to answer my call to serve as a Missionary!" cried Ruth joyfully.

SMITH-PERRY ENGAGEMENTS

The following are the engagements thus far recorded on our calendar for the year 1928. We have not received confirmation on three or four of the meetings, but have reason to believe all will be within a week or ten days. Any change or cancellation of this program will be printed in The Record as soon as we are notified. Most of these campaigns will run from ten days to two weeks; however, we still have room for three or four short engagements, running from five days to a full week.

Any communication to either Brother Smith or myself may be mailed to the Home Office, Jackson, or to Rev. D. Wade Smith, Columbia, or M. E. Perry, Stafford Springs, Miss.

Jan. 6—Sharon Church, outskirts Gulfport.

Jan. 15—First Church, Long Beach.

Feb. 5—Biloxi, Second Church.

March 1—Handsboro Baptist Church.

March 25—Wahalac Baptist Church.

April 5—Pascagoula 1st Church.

April 22—Parkway, Jackson, Miss.

May 16—Southern Baptist Convention.

June 10—Calhoun City Baptist Church—Tent.

June 29—Greenville Community Church.

July 15—Ripley Baptist Church—Tent.

Aug. 5—Montrose Baptist Church.

Aug. 19—Macedonia, DeSoto County—Tent.

We appreciate every courtesy extended us during the few months we have been connected with the State Board and trust the coming year's work will, in every instance, magnify our Master's work.

D. Wade Smith, Evangelist.

M. E. Perry, Director of Music.

SEMINARY NOTES

Southern Baptist Theological Seminary, Louisville, Ky.

Rev. and Mrs. Silas B. Cooper were blessed by the arrival on January 3 of a daughter, Sarah Elizabeth. Brother Cooper is blessed also with full time church work. He has two half-time churches at Luzby and Junction City, Kentucky.

The missionary program of the Mississippi group this month was a great success. The program was as follows:

Devotional by Brother Cary Vinzant.

What a Professor of Christianity in a Baptist College Can Do to Create and Maintain a Missionary Atmosphere on the Campus—Mark Lowry.

What a Pastor's Wife Can Do to Maintain a Missionary Atmosphere—Mrs. Paul B. Cooper.

What a Secretary Can Do for the Cause of Missions—Miss Edwina Robinson.

How a Pastor Can Promote the Cause of Missions—L. B. Golden.

The Present Missionary Horizon—J. D. Taylor.

The pastor and the pastor's wife are already in their work, but the others on this program are only planning to do the work they discussed.

Brother J. D. Taylor and Brother R. L. Lambright were on the general missionary program, discussing phases of the student conference held at Detroit last week. Both these men, besides their school work, are doing work here in Louisville. Brother Taylor is choir director for one of the churches here, and Brother Lambright is coaching the freshmen at the University of Louisville.

Brother Guy F. Winsted, who received his Th.M. degree in 1926, is doing work for the Doctor's degree and pastoring a half-time and two quarter-time churches over in Indiana.

Brother W. A. Keel recently passed the examination for the Th.D. degree with a grade of summa cum laude. He now only has to complete his thesis. Brother Keel is one of the world's most promising Hebrew scholars.

—Mark Lowry, Reporter.

BLUE MOUNTAIN COLLEGE NEWS

B. S. U.

A General Assembly meeting of the B. S. U. was held at Chapel last Friday morning. The leaders of the Unit organizations of the B. S. U. gave the student body an idea of what they are planning to do in 1928. The enthusiastic talks given, showed that the leaders are keenly alive in planning the work of the second semester.

The B. S. U. Council was very fortunate to have Dr. Lemons, the new pastor of the Lowrey Memorial Baptist Church, to meet with them in their first meeting after Christmas. By his message he showed that he was greatly interested in the B. S. U. work. We are happy to have a pastor again.

B. Y. P. U.

Several of the College girls attended and participated in Student Night programs during the Christmas holidays. Those who went to such programs were recognized in S. S. Sunday by having them stand. At the B. Y. P. U. general assembly Sunday night reports were given from the programs at Lexington, Miss., Prentiss, Miss., and Hollandale, Miss. Lack of time prevented

us having reports from the other churches where these programs were put on. All the reports indicated that the students thoroughly enjoyed Student Night and were made to feel that the people at home were vitally interested in them and what they were doing in College.

—Ruby Talbot,
B. S. U. Reporter.

Customer: "Gimme a ticket for Hartford."

Agent: "Here you are. Change at Springfield."

Customer: "No you don't, I'll take my change now."—Clipped.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:

We have so many letters this week that I doubt if there will be room for them all on this page. Before I give as many as I can, I must tell you of the plan I had in mind for you, and we will see how you like it. Bro. Massey says there are 15 rooms at our Orphanage without any furniture, and he has applications for 278 children, for whom they have no room. He thinks \$50 would furnish a room that would take care of several of these little homeless ones. All of us who have fathers and mothers want to do all we can for these who are not so blest as we. Don't you think we could soon get up \$50, and take into our furnished room some of that 311 who want and need to come? Everybody who thinks so, and wants to do it, must write to me and say so, and send his contribution, five or ten or twenty-five cents, or just whatever he wants to give. Talk to Mother and Daddy about it, but send your own little money, if you can. And as soon as the money begins to come in, we are going to have a list on our page, headed "Orphanage Room", and under that your names, and what you have sent. I have some I'm going to give, but I won't put it down this week, because I like good company. Our Bible verse this week is from I John 3:18: Let us not love in word, neither with the tongue, but in deed and truth. Below here are our letters.

Your true and loving friend,
—Mrs. Lipsey.

Dear Mrs. Lipsey:

I enjoyed reading The Baptist Record very much. And I'm glad we are going to have a "Children's Circle". I hope all the little boys and girls will write.

I am in the seventh grade, and I enjoy going to school. We had a real nice time Christmas, and Santa was nice to us all. The thing that I think most of was my green raincoat. Our Sunday School class had a nice time Christmas day, for we went out to the Orphans' Home and took the little girls presents. And we are glad that Santa Claus remembered them so well. I hope they will remain happy through all the year.

Your friend,
—Mary Alice Johnson,
Clinton, Miss.

You and Santa Claus were real partners in giving presents to the orphans, weren't you, Mary Alice? I'm counting on you and your brother to help us with our room.

Dear Mrs. Lipsey:

I read your letter in The Baptist Record asking all the little boys and girls to write you, so I thought I

would write you.

I am a little boy eleven years old, and am in the seventh grade. I love to read The Record, but we do not get it. I enjoyed Mr. Massey's letters from the Home, and I am glad the little boys and girls were made so happy Christmas.

I am sorry I could not send them more. I got several books and games. I like to play checkers, but I believe I like to read better. Wishing all the little boys and girls a happy New Year, I am

Your friend,
—George Robert Johnson,
Clinton, Miss.

I'm glad you are thinking of the Orphanage, George Robert, and now you will begin to save the pennies to help the children who haven't a good father and mother like yours.

Hernando, Miss.,

Dear Mrs. Lipsey: Jan. 5, 1928.

I am glad you are editing a Children's Circle in The Baptist Record. I am ten years old and have brown hair and eyes. My Daddy is a preacher. I have two sisters, one older and one younger than I. "Ole Santy" was real good to us. The present I value most is a set of Compton's Encyclopedias. I would like to hear from some of my little friends and school mates. And we have a real good school and faculty. Hope to see my letter in print.

Sincerely,
—Marion Weaver.
I see you love to study, Marion, as well as read. Dr. Lipsey says he knows your father and mother.

Hernando, Miss.,

Dear Mrs. Lipsey: Jan. 5, 1928.

I am a little girl eight years old. Have brown hair and eyes. Am in the fourth grade. This is my first year in music. Miss Baldwin is my teacher. I love all my teachers. We have been taking The Record all of my life. I am so glad we are going to have a Children's Page. I like to read, and have read ten books since October. I have not learned to use typewriting very well yet, but hope you can read this. If it escapes the waste-basket I will come again some time.

I hope to be a member.
—Mary Blanche Weaver.

Mary Blanche, you are a smart little girl, to use a typewriter at 8 years old. And don't be afraid of that waste-basket—I haven't one.

Brandon, Miss.,

Dear Children's Circle: Jan. 5, 1928.

I am very glad this organization has been formed.

The first Sunday in January 1927 my Sunday School teacher, Miss Emma Buchanan, offered a prize to the one, or ones, who came to Sunday School the most that year. When

the last Sunday came she came with the prizes—Joe Bullock and myself had tied. I opened my package. It was a fountain pen. I wrote this letter with it.

I will let another child say something now, so good-bye to everybody.
—John Downs,

Brandon, Miss. (Box 66.)

I think you got two prizes, John, you and Joe Bullock. One was the good fountain pen, the other was all these Sundays in Sunday School. Congratulations.

Clinton, Miss.,

Dear Circle: Jan. 5, 1928.

I am a little girl eight years of age. I go to school and am in the fourth grade. My teacher's name is Mrs. J. M. Lassiter. My hair is red and my eyes are hazel. I have two sisters and two brothers. Santa Claus was very good to me and brought me some skates, watch and fountain pen. I am so glad the children are going to have a part in The Baptist Record. It was lovely of Dr. and Mrs. Lipsey to give us a corner.

Lots of love,
—Elizabeth Jane Latimer.

Well, Elizabeth Jane, you know more than most little girls with red hair. They generally think it is auburn. But not Libbie Jane.

Hazlehurst, Miss.,

Dear Mrs. Lipsey: Jan. 5, 1928.

You wrote a long letter in The Baptist Record. I am eight years old, in the third grade. I go to school every day and go to B. Y. P. U. and Sunday School every Sunday, and have brown eyes and brown hair.

From your friend,
—Jimmie Lee Conn.

I wrote a longer letter than you did, didn't I, Jimmie Lee? We are glad to know of these good habits you have.

Jackson, Miss.,

My Dear Mrs. Lipsey: Jan. 6, 1928.

I'm a little girl three years old. I go to Sunday School at Griffith Memorial every Sunday, and go to Sunbeams every Monday. I'm little, but I can learn many things at Sunday School and Sunbeams. I can sing many songs. I'm learning the verse in The Record.

Santa brought me a doll and doll buggy and many other things.

I have a baby sister just three months old that I love dearly.

Your little friend,
—Ethelgene Parker.

I wish I could hear you sing those pretty songs, Ethelgene. Kiss the dear baby sister for me.

Coffeeville, Mississippi,

Dear Circle: Jan. 6, 1928.

My mother read the Children's Circle tonight to me and I am going to be a member. I am very glad this Circle has been formed.

I am a little girl seven years of age. I go to school. Am in the third grade. I have a good teacher. I have two brothers and two sisters. I go to Sunday School and have a good teacher.

Our pastor has been sick for a

week or more, and is better now. Our pastor is Bro. R. L. Breland.

Santa Claus brought me a lot of presents, but best of all I like my doll, because she is like a playmate.

I must leave room for another member.

Your member,
—Clara Mays Floyd.

You are a sure-enough member now, Clara Mays, of the Children's Circle, and we want to hear from you again soon.

Hazlehurst, Miss.,

Dear Mrs. Lipsey: Jan. 5, 1928.

I am a girl twelve years old, in the seventh grade. I have brown eyes and black hair. I go to school every day and Sunday School every Sunday, B. Y. P. U. every Sunday night. My teacher is Mr. C. F. Foster. I go to school at "Smyrna". We have fine teachers.

Santa Claus brought me a Bible and some more nice things, but none as nice as a Bible. I am in the Intermediate Class, and I carry it to Sunday School with me.

Your friend,
—S. E. Conn.

A Bible is certainly a splendid present, S. E. Did you ever read it through in one year? I have done so several times, and am doing it again this year.

Clinton, Miss.,

Dear Mrs. Lipsey: Jan. 8, 1928.

Instead of writing a long letter, I am going to write a short letter and contribute a poem. I think the Children's Department a fine thing, and I think it will flourish, that is every little girl and little boy, big girl and big boy, will contribute to it. I am sure they will, so I am sure the department will flourish.

Now for the poem. It is past New Year, but every one is still thinking about New Year resolutions, etc., so I think my poem will not be out of date.

Your friend,
—Sarah Bellamy Lovelace.

The New Year

The Old Year went slouching out,
The New Year came in with a doubt:
"Those kiddoes won't be good, I fear".

And then he dropped a great big tear.

Old Father Time gave him a bow.

"We're very glad to have you now.

We hope you'll let those kiddoes have their fun,

And not let any mischief bad be done".

Thank you, Sarah Bellamy. I hope the children will enjoy your verses.

Bassfield, Miss.,

Mrs. P. I. Lipsey, Jan. 7, 1928.

The Children's Circle.

I have enjoyed Christmas fine. Santa Claus brought me a Saxophone and a doll and a box of stationery. I am eleven years old and in the fifth grade. We had a Christmas tree in our room and I received many nice presents.

Your little friend,
—Beulah Courtney.

I wonder if you used to live in
(Continued on page 15)

Sunday School Department

SUNDAY SCHOOL LESSON

Jan. 22, 1928

Jesus And The Law

Mark 2:18 to 3:6

(From Points for Emphasis by H. C. Moore)

Golden Text—Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. Matt. 5:17.

(1) **The Law of Discipleship.** "John's disciples—the disciples of the Pharisees—thy disciples." We ought to be learners. But we ought to have good teachers. The best teachers are those who are good at heart and right with God. The highest teaching is that which inspires to high and holy living. The Great Teacher of the ages is Jesus. Learn of him!

(2) **The Law of Enlightenment.** "They say, Why?—Jesus said, Can?" Did the Pharisees consider themselves the torch-bearers of their time? If so, their light had gone out and the world was in semi-darkness, if not in black night. They could raise only the question that would accentuate the gloom. But Jesus with his question shot a ray of light that satisfies to this day. "The entrance of thy words giveth light."

(3) **The Law of Association.** "The bridegroom is with them." Jesus was present with his followers. He was more to them than a great teacher and wonder-worker. He was their comrade and their friend, the most acceptable and helpful and inspiring companion in all the world. He brought more joy than groom and bride at a wedding feast. Can we mourn over anything but our sins in his presence?

(4) **The Law of Happiness.** "They cannot fast—then will they fast." Christ came in order that his joy might be shared with his followers to the full. Let them with Matthew spread a feast before him and call their friends to dine with him. Let the hills of Canaan ring with joy. Yet the primitive disciples must accompany him to Golgotha and the grave. Then would they fast because appetite was gone and spirits were in agony. But only for a time, for he rose from the dead and ascended to the right hand of the majesty on high.

(5) **The Law of Expansion.** "Undressed cloth on an old garment—new wine into old wine-skins." Have ancient forms served their day? Let them pass. Have primitive wine-skins rendered their service? Lay them aside. A new day has dawned. Wider horizons stretch away from us. Christianity is cosmopolitan. It must have a universe to work in and an eternity for its fruitage.

(6) **The Law of Worship.** "Into the synagogue—on the Sabbath day." While we can worship any-

where, it is well to have a sanctuary with its fellowships and its sacred associations. While we can worship at any time, it is well to set apart one day in seven for worship toward God and beneficence toward mankind. But we must worship not in empty formality but in spirit and in truth.

(7) **The Law of Philanthropy.** "His hand withered—they watched—he saith." There was a case of need. Everybody knew the afflicted man. No doubt they regretted his misfortune. But his hand remained limp by his side. Alas, his neighbors looked with critical eyes upon the only one who could cure him. But Jesus did not deny the patient his power. He was and is the greatest philanthropist earth ever knew or can know.

(8) **The Law of Reproof.** "They held their peace—took counsel against him—he looked on them with anger." They needed rebuke. What Jesus said to them with all solemnity, not to say severity, was enough to demolish their criticism and hold them up to the scorn of everybody present. He was rightly indignant. They were silenced for the hour. But they continued their deadly work and dark designs. But the rebuke of Jesus showed them the heinousness of their attitude.

(9) **The Law of Obedience.** "Stretch forth thy hand—and he stretched it forth." The afflicted man certainly had faith in the Great Healer. The command that Jesus gave him was very simple but impressive. The obedience shows not only confidence but cooperation. Thus he secured more strength by using the strength he had.

(10) **The Law of Reward.** "His hand was restored." The hand outstretched in obedience to Christ tingled with new life and was as strong and fit as ever. Christ is able to finish any work that he begins. Everyone who does his will is certain to receive the rich reward.

EFFICIENCY REPORT AND

B. B. I.

From The Magnet

The first point in the resolution was directed at the Baptist Bible Institute and because it concerns our school we give that part of the resolution in full:

"Whereas, we have two theological seminaries, both of which are prepared with complete facilities and have sufficient dormitory space for all students who wish to do graduate work in theology, and,

"Whereas, a faculty competent to teach such courses in a third school cannot be provided without an expenditure of funds far greater than is justified by the number of students in the third school who might wish to take advance courses in the-

ology, therefore be it resolved:

"That the Baptist Bible Institute from now on relinquish all effort to give advance courses in theology; and that its faculty be so arranged as to give instruction in the English Bible together with such courses as Biblical Introduction, Old and New Testament Interpretation, a workable knowledge of Church History and such other subjects as may be of use in the practical work of churches and missions."

"Whereas" is a great word; it has been used by logicians with telling effect in the schools, parliaments and legislatures, but it does not always convince. There was a time when we had only one seminary; then the resolution could have headed: "Whereas we have one seminary, etc." There was a time when we had no seminary and no doubt old timers would say: "Whereas our forefathers never attended a seminary, etc." Each of the great seminaries began its career under handicaps. Each one grew its own faculty and has made its own distinctive contribution to the denomination. The Southern Seminary did not have dormitory space at one time. The school grew in faculty, student body and influence and has only recently moved into larger quarters at an immense expense. The question is, it seems, "Does its location and its peculiar contribution justify its existence and continuance?" Had an external agency laid its hand on the great old Seminary in the days of Broadus, saying, teach only the English Bible, the results would have been disastrous to the Baptist cause in Kentucky and to the whole Southland. To send poorly trained and poorly equipped men into the mission halls, on the streets and mission fields of New Orleans and adjacent territory will make us a laughing stock.

Still the direct clause, if adopted would have to be interpreted. Does the report mean to suggest that the graduate work leading to the doctor's degree of theology be eliminated or that all courses in theology be eliminated? Does the report intend to suggest that all courses except the Christian Training Course be eliminated? It could not mean the latter since it provides that "such other subjects as may be of use in practical work in the churches" must also be taught. This would of course include religious education, composed of such courses as Sunday School, B. Y. P. U. and W. M. U. courses. When you consider that the Christian training course has always been the heart of the curricula and the other courses including theology, music, missionary training and religious education have been correlated with the main course in such a way as to require a minimum teaching force it appears that the report could not have been directed at any of these. When the actual cost of the advanced courses in theology is ascertained, we believe it will cut a very small figure. The efficiency committee, we believe, are actually trying to save the denomination

money. We should carefully consider any well thought out plan in that direction, but let the facts speak for themselves. Every detail of the matter should be studied in the light of facts.

We believe the men who are taking advanced work here are here because they believe the training is as good as that offered by any other institution of similar character and that they can render the greatest possible service in the Kingdom of Christ in New Orleans.

There is in the city of New Orleans an unparalleled opportunity to preach the gospel to the unconverted. There are revival services in more than forty places in the city every week, revivals in jails, revivals in rescue missions, revivals on steamships, revivals at the busiest street corners of the city. We believe that if Southern Baptists could see the multitudes that hear the gospel each day, Sunday and every other day in the week, that thousands would be willing to bleed rather than see the work curtailed. An institution is very much like an individual: each must have liberty of action. Let us have efficiency, but in the noblest sense of the word.

COMO

Last Thursday evening the good people of Como Baptist Church surprised Pastor Judson Chastain and his family with a shower. And what a bountiful shower it was! All the "good things" for pantry and household were there in quantities. Mr. Gunn made the speech of presentation. The pastor being too overcome and generally flabbergasted to make a suitable reply, his father, Dr. J. G. Chastain, did so. Then followed a joyous social evening there in the home of that genial host, Brother Farmer. With Mrs. Gann at the piano the evening soon passed with many good old songs, quotation of Scriptures and closing prayers.

"Adding on your part,—and in your godliness brotherly kindness; and in your brotherly love." II Peter 1:7.

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During the last five years, The Layman Company has circulated more than one hundred million pages of pamphlets advocating tithing, either free or at less than cost.

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Please mention The Baptist Record; also give your denomination.

—The Layman Company,
740 Rush Street,
Chicago, Ill.

BOB'S PART

Jennie N. Standifer

Bob Freeman came running down the street early one Saturday morning with a small package in his hand, and a very important air.

"What's your hurry, Bob?" called John Bell, who was weeding his mother's flower yard.

"I have a lot to do this morning. I have ten book marks to sell for our Royal Ambassadors."

"What are the R. A.'s selling them for?"

"Haven't you heard?"

"No. I haven't been going to the meetings, I have been so busy with my pigeons."

"You don't have to be busy every afternoon, John, and you are missing a big thing. We are raising money to make a special gift to Missions Sunday week."

"How are you going to raise it?"

"Our leader, Mrs. Sanford, has a book mark for her Bible which everybody liked so well they wanted one like it. She had a hundred printed and we are selling them for ten cents each. After the ribbon

and printing are paid for we think we will have most of that ten dollars we decided to give. Do you want one of the book marks?"

Bob opened the package and held up some strips of white ribbon. On them were printed:

"What To Read

If you have the blues, read the 27th Psalm.

If people are unkind, read the 13th chapter of Corinthians.

If discouraged about your work, read the 126th Psalm.

If you cannot have your own way, read the 3rd chapter of James.

If you find the world growing small and yourself great, read the 19th Psalm.

If you are all out of sorts, read the 12th chapter of Hebrews.

If people are unkind, read the 15th chapter of John.

If your pocket book is empty, read the 37th Psalm."

John read the printed slip and exclaimed:

"That is fine, Bob. I will take one, but I will not have the money until I sell some pigeons. Save me one and I will get it next week. Come around to the barn and see my fan tail pigeons."

"Mother said I must not stop and play while I am out this morning."

"But you had to stop to sell me a book mark, and it will not take five minutes to see my pigeons."

"Mrs. Sanford said I must be very careful with those book marks and not lose them or get them soiled by stuffing them in my pocket."

"You can put the package over there on the porch. There is nothing in the yard that will bother it."

Bob laid the package on the porch as John advised and the boys went to the barn. Somehow time has a way of going at a gallop when boys are interested. Bob was at last reminded that he had staid a good long hour by the striking of the town clock. He hurried back to the porch, to find the package gone.

"Who could have taken it?"

gasped Bob.

"Aunt Lucy Ann may have moved it when she swept the porch," suggested John. "I will ask her."

Lucy Ann was in the back yard burning trash she had swept from the front yard.

"Did you see a small package on the porch, Aunt Lucy Ann?" asked John.

"I seed some paper on dat porch and swept it 'long wid 'tother trash, chile. Hit done burned up by dis time."

"Bob's book marks were in that paper and they were worth a dollar," cried John in dismay.

"I didn't know it, son. I'se sorry, but how I gwine ter know a body would leave a dollar's wuth of stuff layin' round dat way?"

"I don't blame you, Aunt Lucy Ann," said Bob. "I should not have been so careless. But— Mrs. Sanford will never trust me again!" He began to cry.

"Don't take it so hard, Bob," admonished John. "I will go with you to Mrs. Sanford's and tell her how it happened. I was to blame as well as you."

The boys went to Mrs. Sanford's home, and the story was told of the destruction of the book marks. Mrs. Sanford listened with a serious face.

"I am so sorry," was all she said. There was no reproof nor a suggestion of a return being made of what had been destroyed.

"It makes me feel awful for her to take it like that," sighed Bob as the boys walked away. "I would pay for those book marks out of my own money, but I have only fifty cents and that is to go on a baseball glove."

"Of course you can't give that," agreed John. "You will need that glove every day now that spring is here and the ball season is beginning."

"Goodbye, John, I turn off here," said Bob gloomily when they reached the corner.

"Goodbye, Bob. Wish I could help you out, but I can't."

Bob told his mother of the accident and how it happened, and she said:

"You are to blame, Bob. You disobeyed the instructions I gave you this morning not to stop and play. And you were very, very thoughtless, my boy."

"What must I do about it, Mother? I have only fifty cents—and—"

"Yes, I know your plans, Bob. I could pay for the book marks, but what part would you have in the offering the Ambassadors are going to make to Missions?"

"I wouldn't have any," stammered Bob.

During the week that followed Bob heard a great deal from his school mates about their success in selling book marks.

"We have more calls for them than we can supply," said Jim Hall at recess on the Friday before the offering was to be made on Sunday. "I have sold twenty, and have five more engaged. Mrs. Sanford has had to have more printed."

"I heard some of the book marks

had been lost and she was trying to make up for it by selling more," said Tom Barton.

"Oh! we can make up for what has been lost by hustling a little," replied Jim hopefully. "I am sure we will have over ten dollars. Won't that be fine for our Ambassadors?"

"Splendid!"

Bob slipped away and all through recess sat in a corner of the play ground alone.

On his way home that afternoon he passed some men who were preparing to put down a concrete pavement. There were piles of brick-bats and sand up and down the street, and an old negro man was hammering the broken bricks into bits for the foundation of the walk.

"What do you get for breaking bricks, Uncle Sam?" asked Bob.

"Twenty-five cents a pile, son. 'Tain't much, but by knockin' at it all day I manages to make a dollar."

"Are there more bricks than you can break?"

"Yes, chile, lots more. Some of de white boys is goin' to help me tomorrow, bein' as it's Sadday, and no school."

"I would like a job, Uncle Sam."

"It'll be powerful hard on yo' hands and back, Bobbie."

"That will not matter. I believe I can break two piles. Save them for me, please."

"I sho' will."

That evening Bob asked and received permission from his father to work at brick breaking next day. He began work early, and stuck to it until late afternoon. When he returned home he held up two shining silver quarters.

"See what I earned today, Mother!" he cried joyfully.

His mother looked at the blistered hands and stooping shoulders and asked:

"Will you have enough to buy your baseball glove with that?"

"Baseball glove! Not if I know it. This and my other fifty cents goes as my part in the contribution of the Royal Ambassadors to Missions. That glove can wait a few weeks."

"That sounds like a true Ambassador, son."

Frank: "The doctor told me that I'd have a tobacco heart if I didn't stop buying cigarets."

Fred: "Yes?"

"So I started buying chocolates, and now I have a sweetheart."

Teacher: "Surely you know what the word 'mirror' means, Tommy. After you've washed, what do you look at to see if your face is clean?"

Tommy: "The towel, sir!"—Melbourne Table Talk.

The huckster smiled happily at the thought that his horse was enjoying a free feed. "You're a good little girl to be so kind to a dumb friend," he said. "But who gave you those carrots?"

The good little girl also smiled happily. "I took them from the back of your wagon," she said simply.—Clipped.

Mistress (whose new maid has not proven satisfactory): "Don't forget to wind up the clock in the hall—it goes for fourteen days."

Maid: "Does it? Well, I ain't staying more than a week, and I ain't going to do the next girl's work as well as my own."

Pastor F. D. King writes from Sanford, Fla., that Rev. Louis Entzinger is available for meetings now, due to some cancellations. He is an expert at building up the Sunday School and a successful evangelist.

Father. "Is there anything worse than being old and bent?"

Son. "Yes, to be young and broke."—Selected.

FOR SALE

In Clinton, Miss., nice walking distance from Mississippi and Hillman Colleges and High School, a good six room house with entrance hall and bathroom, with water and lights installed. It has four large lots, all joining, which gives ample room for chickens, cows and hogs.

Just an ideal place to live, rear and educate your children. This is only twenty minutes' drive from Jackson over fine concrete road. May be had now at real honest-to-goodness bargain.

Call or write,

Dr. Harvey F. Garrison,
Jackson, Mississippi.

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Vice-President.

BOOK NOTES

Orders for any "books reviewed should be sent with remittance to the publisher, or to The Baptist Book Store, Jackson, Miss.

O. Olin Green, A.B., Th.M.
Hasteburst, Miss.

"The love of learning, the sequestered nooks,
And all the sweet serenity of books".
—Longfellow.

Revelation in the Light of History and Experience, by Herman Mackensen. The Stratford Company, Publishers, Boston, Mass. 208 pages, \$2.00.

This is one of the most thorough-going discussions of religion I have read in a long time. The writer possesses a thorough knowledge of the Scriptures and shows his familiarity with many other branches of learning. He expresses himself in terse, clear language and presents his arguments forcefully. His thesis is that revelation is from God, else there can be no personal God. He discusses Israel's religion from every possible angle and shows that Israel's religion became incarnate in Jesus Christ. The book is a fresh, original treatment of a great theme and will be appreciated by thinking men and women.

Guides, Philosophers and Friends, by Charles Franklin Thwing, Litt. D., L.H.D., LL.D. The Macmillan Company, New York. 476 pages, \$3.50.

This is a book of reminiscences of famous men with whom the author has been associated. He gives us a close up view of such men as Charles W. Eliot, James Burrell Angell, Mark Hopkins, William Rainey Harper, Frank W. Gunsaulus, James Bryce, John Hay and others—twenty-two of them in all. These biographical sketches—so charmingly written—will have a permanent value.

A Permanent Faith, by William E. Hammond. The Judson Press, Philadelphia. 240 pages, \$2.00 net.

A worth-while book. The man who is not satisfied with the old statements of religious truths would do well to read and ponder this work. The author's broad learning, especially his knowledge of science, enables him to present religious ideas in a fresh and interesting way. The chapter on "Prayer and Providence" is worth the price of the book. Nothing better has been written—so far as my own knowledge goes.

This Nation Under God, by Rev. Charles E. Kistler, A.M. Richard G. Badger, Publisher, Boston, Mass. 246 pages, \$2.00.

Using as the title of his book the well known expression from Lincoln's famous Gettysburg speech, the author writes "a religious supplement to American History". He shows the attitude the builders of our nation have always taken toward God. "There can be no doubt", says he, "that this reliance on God all through our national life has won for us the liberty we now enjoy".

The author discusses briefly the

great epochs of American history, always giving a religious interpretation of events. Due credit is given to the influence of religious movements and their leaders. It is a comprehensive and valuable work.

Treasure Trove for Little People, fifty-two original stories and tales retold, by Rev. J. W. G. Ward, D.D. George H. Doran, New York. Price \$1.50.

The writer has given us a fine collection of bed-time stories. They have the charm of fairy stories, yet always teach a moral, or religious truth. They will appeal to children and may be used by parents, teachers, and ministers with "telling" effect.

Home Making, a Profession for Men and Women, by Elizabeth Macdonald and Forester Macdonald, A. M., Ed.M. Marshall Jones Company, Boston, \$2.00.

This is the kind of book young people should read previous to marriage. And if wives and husbands would read and carefully consider the problems discussed and instructions given in this volume there would be fewer divorces and more happy homes. The book is sensible, practical, and instructive.

It will make an excellent present to young married people.

The Breakdown of Socialism, by Arthur Shadwell, M.A., M.D., LL.D. Little, Brown, and Company, Boston. 272 pages, price \$3.00.

After a tour of study and investigation in those countries where Socialism obtains, the author set himself to the task of writing down his experiences and of making a thorough analysis of conditions as he found them. He shows clearly that Socialism has "totally failed to realize expectations". This is because socialistic government is based upon wrong principles. The book is readable and will be greatly appreciated by those who wish to gain a more thorough knowledge of this important subject.

The Art of the Dresden Gallery, by Julia de Wolf Addison. L. C. Page Company, Boston. 455 pages, decorative cover, full page plates in duogravure; price \$3.75.

My wonder and admiration increases as I continue to peruse the volumes of this unusual series of art books: The Art Galleries of Europe. The Dresden Gallery contains, without question, the greatest painting in the world—the Sistine Madonna by Raphael. Here also are enshrined the masterpieces of Holbein, Rubens, Rembrandt, Dan Dyck, Titian, Correggio, Paulo Veronese, Guido Reni, and a host of others.

The author's discussion of their painters and their works is both instructive and entertaining. The many full page plates give an added charm to the book. The same may be said of the artistic cover design.

Pollyanna's Debt of Honor, by Harriet Lummis Smith, illustrated by H. Weston Taylor. L. C. Page Company, Publishers, Boston. Price \$2.00.

Pollyanna, the little girl who used to play the glad game, has appeared again—a grown married lady and the mother of three small children.

In this book, however, she is not concerned with her family so much as she is with trying to make others happy. This Pollyanna is not far different from the little girl of several years ago for her perennial optimism and her whole-hearted enthusiasm over everything that is for the good of others remains the same—only this later Pollyanna has acquired dignity.

The author brings out some good points about the influence of books upon their readers. She shows how authors advance ideas and impressions not their own and in this way often do great harm. The book is easy and pleasant reading and will appeal to a greater variety of readers than any of the former Pollyanna books.

The Appeal to Reality, by R. Edis Fairbairn. The Abingdon Press, New York. 192 pages, price \$1.00.

"Hard thinking", says the author in his foreword, "is just about the last thing men are willing to do in connection with religion", and then he proceeds to give his readers a demonstration of what he thinks others should do. He does not think that we should turn away from that which is difficult simply because we fear our own beliefs may be upset. Reality is what we want, he contends. Reality often stands for sincerity and earnestness, but in this instance it means more. "It represents that which is real in the world of things-as-they-are". He thinks we should be willing to let truth be what it really is for "it must be better and truer than our best desire". This is a book thinking people will enjoy.

Lottie Moon, by Una Roberts Lawrence. Baptist Sunday School Board, Nashville. 317 pages, price \$1.25.

This book is destined to become a classic in the realm of missionary literature. It is not only beautifully written but is written of a life beautifully lived. Lottie Moon will be recognized in times to come as one of the world's great women. She was born in old Virginia of Scotch and English ancestry, reared in a fine, old Southern home, educated in the best schools of the time, embodying in her life and character the finest traits of Christian womanhood. She consecrated all to her Lord and Master and for forty years she gave the best of her body, mind and heart for the saving of the Chinese people. Hers was a remarkable life and she has left a monumental work which in ages to come will speak eloquently of her patience, perseverance, sacrifice, and skill. None but the Father in heaven will ever know the toil, the hardships and the depressing experiences of loneliness which she endured for Christ's sake. Her life is both an inspiration and a rebuke to us. Oh, that we all had the love of Christ in our souls as did this good woman! The book ought to be in every Baptist home. It is hoped that many groups of young women will be formed for the study of this splendid book.

IN MEMORIAM

Obituary

Whereas, our Heavenly Father has carried from earth to heaven the spirit of our beloved member, Mrs. Semele Moore Ward, and, whereas, we feel deeply the loss of her faithful presence and helpful cooperation and desire to give expression to our deep sense of loss, Therefore be it resolved:

1st. That in the death of Mrs. Ward the Enterprise Baptist Church has lost one of its most loyal members.

2nd. That we appreciate her work as a faithful teacher for many years in the primary department of the Enterprise Baptist Sunday School and realize it will not cease but continue to live in the lives of those she has helped to train in the way they should go.

3rd. That the Woman's Missionary Society for years felt the inspiring and far reaching influence of this consecrated member.

4th. Be it further resolved that a copy of this testimonial of love and appreciation be sent to the family and a copy to the Baptist Record.

Mrs. S. H. Andrews,
Mrs. A. W. Clark,
Mrs. Hardy Dear.

Obituary

Our home was saddened beyond words, when on Wednesday morning, August 31, 1927, it was realized that the sweet, beautiful and loving spirit of Mary Frank Upton had departed this life unto the great beyond. She died Wednesday morning at Pineview Hospital at D'Lo.

Mary Frank was born in Simpson County, Mississippi, in the year 1924, June 8. The funeral services were held in the New Bethlehem Baptist Church and conducted by Rev. W. T. Graves, our pastor, at 11:00 A. M. on Thursday, September 1, 1927, and without question he delivered one of the most beautiful, eloquent and touching eulogies ever delivered upon the life and character of an earthly mortal. She was laid to rest in the New Bethlehem Cemetery at 12:30 P. M., and a large crowd was present to pay their last respects to my beloved sister.

She leaves father and mother, Mr. and Mrs. Ira Upton, two brothers, Roy and Rudolph Upton, and one sister, Leona Upton. Mary Frank suffered only a few hours, but, Oh! such suffering those few hours, and being a little more than three (3) years old she never uttered a cry of pain or complaint. She was pure, sweet and all love. The life of this pure babe reminds us that we too can make our lives sublime, and in departing leave behind us Christian lights upon the sands of time.

Why such a sweet, lovely, young life should be plucked out remains a mystery to us. How hard it is to say, "farewell, Mary Frank", and to see you laid 'neath the clay. Our home has a vacancy that can never

be filled. We miss that sweet, loving voice and the patter of thy little feet, Oh! more than words can ever tell. Farewell, Sister Mary Frank, we know you have met your God face to face and it will not be long before your loved ones here will join you there. And there will be a sweet and indescribable reunion, where we all can bask in the sunlit smiles of God, where every flower is bathed in hopes eternal dews and lit by His holy smile, and where we all can see "How Beautiful Heaven Must Be".

Her sister,
—Leona Upton.

M. B. Landrum

Whereas, the Supreme Ruler of the Universe in His Wisdom has seen fit to take from our midst our beloved brother and fellow worker in the Baptist Church and Sunday School, Bro. M. B. Landrum, and

Whereas, we realize that we will miss him in our work, and our hearts are saddened at his going,

Therefore be it resolved by the Goodman Baptist Sunday School, that we commend the worthy traits in his character as worthy of emulation, and express to his family our deepest sympathy in their bereavement.

That a copy of these resolutions be spread on the minutes of the Sunday School, a copy furnished his family and a copy sent to Baptist Record and the Lexington Advertiser with request to publish.

Signed,

Mrs. J. T. Shelton,
Mrs. D. R. McCleskey,
A. V. Knight,
Committee.

In Memoriam

Mrs. Clarence Gunter, whose home was three miles north of Sallis, died January 3, 1928. She was sick only a few hours. Mrs. Gunter was an active member of Bowlin Baptist Church and one of the most loved residents of the community. Surviving to mourn her death are her husband, five children, aged three to twelve years, a father, two sisters and seven brothers. She was laid to rest at Sallis. Mrs. Gunter, before her marriage, was Miss Zona Keith.

You left your beautiful home by the road
And broken hearts to carry a load
Of sorrow and yearning for you,
With tears as pure as the morning dew.

Going cheerfully along from day to day
Doing your duty in a faithful way,
Within your home shedding a light,
Loving and guiding your children aright.

Ever a companion to him of your choice;
Bringing happiness with your calm loving voice—
Filling a place no other could fill.
Striving always to do God's will.

Leaving a host of loving friends
You went on to the Home that never

ends,
And we pray there may be no absent face
At the Roll Call around the Throne of Grace.

COLLEGE COLUMN

M. S. C. W.

Sixteen girls were enrolled in the poster class directed by Miss Verda Hagen last week. These girls recognized a good opportunity and took advantage of it, for a better authority on posters can not be found anywhere in the South. It is with regret that the M. S. C. W. girls see Miss Von Hagen leave for her new field in Griffin, Georgia. The girls taking the poster course are: Gertrude Blain, Annie Rhee Stoddard, Fannie Maud Cox, Katie Lou Daves, Fannie Lupo, Jeffie Harrell, Eunice Grimes, Margaret Sumrall, Vera Bishop, Flossie Anderson, Maude Anderson, Ruby Anderson, Imogene Harrell, Audrey Harrell, Mary Sue Strickland, and Alina Marshall.

The Baptist Workshop now has a librarian. She is Mildred Moore, a capable and efficient person. The rules for the Baptist Workshop Library read to this effect: The library is open for reading at any time. No book may be checked out except on Wednesday and Saturday afternoons when the librarian or one of her assistants will be on duty. A book may be kept out only for a week. A fine of two cents a day will be imposed for each day the book is kept overtime.

The Advisory Committee of the Baptist Workshop is composed of these members: Mr. F. F. Parsons, Miss Jeff Johnson, Miss Augusta Fort, Rev. Sansing, Mr. J. D. Franks, Mrs. Earl Burruss, Mrs. Hick McClanahan, Mr. S. L. Caine, Mr. W. N. Puckett, Miss Irene Ward, and Miss Ayleen Eitel, president of the B. S. U. Council. Last Tuesday night this committee met to take a resume of last year's work, and to plan future improvements.

The Y. W. A. meeting held Wednesday afternoon will be an outstanding meeting of the year. As each member entered she was asked to write her resolutions for 1928. These resolutions were then sealed in individual envelopes; after lying for a year unopened in a vault at the bank, they will be brought forth again, and each girl will be confronted with the question of whether or not she kept her resolution.

Three girls were given duties last Tuesday night when the B. S. U. Council elected Grace Crawley, Treasurer; Mildred Moore, Librarian; and Gertrude Blain, Chairman of the Publicity Committee.

Marie Smith, Reporter.

FIVE GREAT SINGING CONVENTIONS

Quite a number of our best leaders of sacred song have decided to have five great singing conventions, in Mississippi, during the present year; one near the center of each of the four quarters of the state, and one near the center. The first

one will be in the southeast quarter on the fifth Sunday in April. The place will be announced in due time. The object of these proposed meetings will be published within the next few weeks. For the present it is only necessary to say that some of the best music ever heard on this continent will be heard at these conventions. All if the Lord will.

May God's blessing be upon His people, every where.

Sincerely, theirs to serve,
—L. E. Hall.

"What a nice new hat!" said his friend, admiring. "When did you get it?"

"Well," was the reply, "it was like this. I bought it first in 1919. A year after that I had a new band put on. Then I wore it very carefully, brushing it every morning for three or four years, had it cleaned again once or twice, and yesterday I changed it in a restaurant."

The professor of astronomy had shown his fair visitor all through the observatory, and explained the work in minute detail.

"I can understand how a new star might be discovered," she remarked sweetly, "but how do you clever people ever find out its name?"—Cap- per's Weekly.

Youngster: "Five cents worth of castor oil, please."

Druggist: "The tasteless kind, I suppose?"

Youngster: "No, sir; it's for father."—Ex.

(Continued from page 11)

Clinton, Beulah? Tell us in your next letter.

Shuqualak, Miss.,

Dear Mrs. P. I. Lipsey: Jan. 12, 1928

I am a little girl eight years old. I am going to school every day. My teacher is named Mrs. L. D. Tyson. She is very good. I have a little friend named Elizabeth. I am going to tell what Santa Claus brought me. He brought me a doll and a doll stove. I had a good time Christmas. I must stop now and get my lesson.

Your friend,

—Sarah Joyce Anderson.


Be sure to get your lesson, Sarah, but save out time somehow to write to us again soon.

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An arresting and provocative study of prayer. Beginning with a study of Jesus as supremely a man of prayer, the author proceeds to discuss with brevity and force the various aspects of the Christian prayer life, offering many helpful suggestions regarding private devotion. A remarkable discussion of prayer both as communion and petition.



MESSAGES OF MERCY
H. M. Wharton
\$1.75

In his introduction Geo. W. McDaniel pays gracious tribute to this veteran pastor-evangelist. The reader will agree that his messages "contain balm for the bruised, sunshine for the despondent, strength for the tempted and salvation for the lost." Here you find the old-fashioned gospel in its original beauty; sweet, tender and fresh without any encumbering or obscuring excrescences.

Baptist Book Store
502 East Capitol St. Jackson, Miss.

COLLEGE COLUMN

MISSISSIPPI COLLEGE NOTES

The old year has passed and with it has gone three months of very favorable work for the Religious activities on the Mississippi College campus. One instance of this favorableness is the fact that the seven senior unions of the B. Y. P. U. reached the standard of excellence. All the other phases of the work likewise have turned in a most favorable record.

B. Y. P. U.

At the first meeting of the B. Y. P. U.'s after the holiday season had passed the new organization was completed and plans laid for the work during the next five or six months. Although the general average was not very high, the meeting proved to be very profitable to all. Each union was able to complete its plan of work, along with some changes in place of meeting, to be closely adhered to during the ensuing semester.

B. S. U. Council Meeting

The B. S. U. Council met Monday evening to formulate plans and discuss the future work of the B. S. U. A Student Secretary was discussed but it seemed that the same corps of overworked students would have to carry on the Master's work for the coming year. It is not because that any of the students who are doing this work do not want to work

for the Master, but because they cannot reach the entire student body as a Student Secretary could. The ones who are doing this work have heavy schedules, and cannot devote the time to the work that they should. "We earnestly seek the prayers of the good people of Mississippi in helping us solve this problem. You of the colleges of the state who have been more fortunate, won't you join with us in our petitions for a student secretary."

The Council also discussed the B. Y. P. U. study course that is an annual event on the campus. The week of February 19 was set aside as "Study Course Week." Not all of the ones who are to teach books have been selected. At the meeting the General Director was able to announce only two: Mr. William Hall Preston, of the Inter-Board Commission, and Miss Cecelia Durscherl, State Worker. Mr. Preston is to teach the new B. S. U. Manual.

Noon Day Prayer Meeting

The Noon-Day prayer meeting has been having some very beneficial meetings. Attendance at the meetings is not what it should be, but the ones who attend always leave the meeting feeling stronger in a spiritual way. Chester Swor has had charge this week and the theme for his discussion has been "Fellowship."

Patterson Social

I think that mention has been

made in these columns before of the Patterson union at Clinton. It is the one in which there are no women. This union has been to a great degree experimental. But, as some of the fellows remarked the other night, it has passed that stage. It is a reality. Well, this union had a social recently. They were consistent throughout and not a lady was present. There has been in the minds of many an idea that there can be no fun in a social way unless it is in a mixed crowd. The men of this union proved that to be false. Dr. Patterson, of whom the union is a namesake, was master of the ceremonies. One interesting feature of the evening's program was a debate, Resolved: That it is better to be married than to be single." Strange to say, the affirmative won. At the conclusion of the social hour a "Bachelor's Supper" was served. The menu—well, it might be well to keep silent on this point. Any way I will say that the cousin of the well known garlic was much in evidence; so much so that the pastor could not resist the temptation to slip down the back stairs in search of the source of the odor. Carroll Hamilton and Keith C. Von Hagen were the men back of the program, and they really carried it out to perfection. Rather unique invitations were issued:

A stag social there will be
Thursday night at six-thirty.

You are urged to be there,
No ladies—so have a care.

—Elmer C. Prichard, Reporter.

MISSISSIPPI WOMAN'S COLLEGE

The Y. W. A. gave a splendid program in Chapel Wednesday morning. This was their first program since Christmas and was unusually interesting to all present. Ruth Denham conducted the devotional and after this several talks were made on New Year resolutions. Mrs. Johnson was present and after the program she gave a short talk bearing on the subjects already discussed.

The B. Y. P. U.'s have started work again since the holidays with the same pep and enthusiasm as before. Officers for the second semester will be elected Sunday night. Even though mid-term examinations are near, the interest of Woman's College girls in religious activities is not dropping off.

The B. Y. P. U. Study Course will be held here the week beginning Feb. 5. Miss Cecelia Durscherl and Mr. Auber Wilds will conduct it. Miss Durscherl is a former Woman's College student. We have had work with Mr. Wilds before this, and all are looking forward to the Study Course.

—Bonnie M. Whitehead,
M. W. C. Reporter.

Street-car Passenger. "Do you charge for children?"

Conductor. "Under six, we do not."

Street-car Passenger. "Well, I have only five."—Ex.

THE NEW YEAR and FOREIGN MISSIONS

THE FOREIGN MISSION BOARD enters the New Year of 1928 with gratitude to God and a host of Southern Baptists for 1927 remembrances. In spite of necessary and drastic reductions in the work, disquieting conditions on some of the fields, and the lethargy and indifference of many of our people at home, God's blessing has rested richly upon the gifts and the labors of those who have loved and sacrificed for Foreign Missions.

II.

New Year Requests

1. That ceaseless and importunate PRAYER BE OFFERED BY all Southern Baptists.

2. We request that every pastor tell his people about Foreign Missions. PASTOR, PREACH with a hot heart ON FOREIGN MISSIONS.

3. We request that Southern Baptists USE THE BOARD'S LITERATURE DEPARTMENT.

IT COSTS THE BOARD to furnish free literature, free charts and helps for mission study, and IT ASKS THAT IN RETURN FOR THIS YOU ORDER YOUR MISSION BOOKS OF EVERY CHARACTER FROM THE EDUCATIONAL DEPARTMENT OF THE FOREIGN MISSION BOARD. All the profit goes to Foreign Missions which is in great need.

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P. S.—Everybody can help Foreign Missions by pressing the circulation of The Baptist Record.

J. F. L.